App. F. IX-4

1924.

File No. 268-24

Previous References

(Immigrant)

Serial Nos. Min 87.

Later References

General and Revenue Secretariat.

Serial Nos.

Part B for

SUBJECT

Sri Arcot Immigrant affairs.

30.8.26
Presented by
Mr Subramanya
Sastri & others

To,

C/2226 of

The Muzarai Commissioner to the Government of
His Highness the Maharaja of Mysore,
BANGALORE.

30.8.26
Sir,

We beg repectfully to enclose a copy of our representation to the Government of Mysore, on the subject of succession to the Avani Mutt for favour of consideration in the Committee now in sitting. We respectfully hope that the choice of the late Swami will be upheld by the learned Committee.

We beg to remain
Sir,
Your most loyal memorialists,

Bangalore
30th August 1926.

P R Subramania Sastri
Retired H. Sch. Headmaster & Hony magis.

K Subramanyam
Asstt: Comptroller.

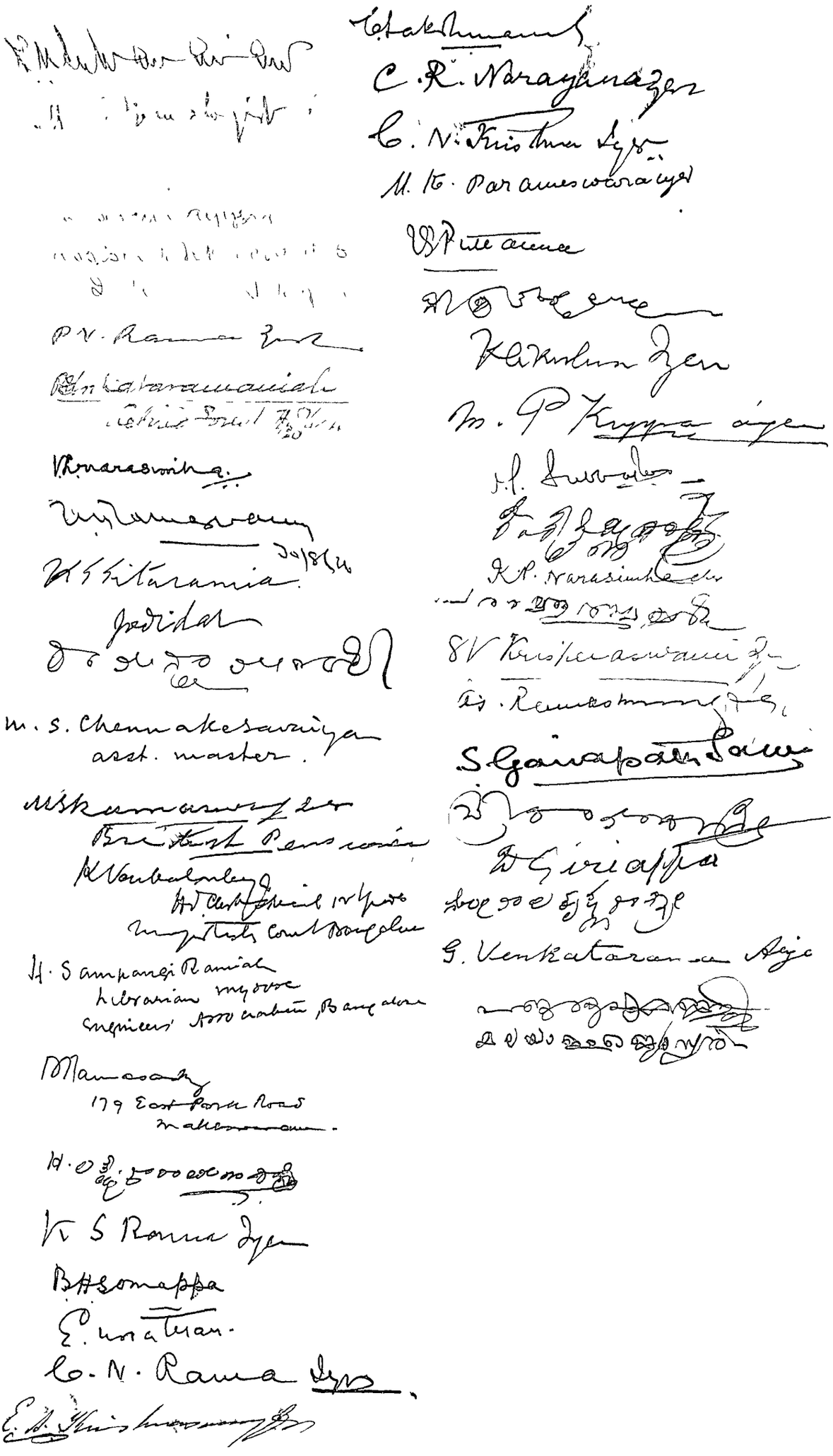
B S Venkatasa Dikshitulu
Agamika of Mallaswar Temple

V V Lakshmanan
disciple of Avani Mutt

M Rama Rao

D Subramanya

M Ramachandraya
Manager, Police Dept



To,

The Secretary to the Government of
His Highness the Maharaja of Mysore,
Revenue Department, Bangalore.

Sir,

We, the undersigned loyal subjects of His highness the Maharaja of Mysore and the followers of the Adwaitha Philosophy established by Srimath Sankara Bhagavathpadacharya the Great, beg respectfully to submit to His Highness Government on the subject of succession to the Avani Mutt, Kulbagal Taluk, now engaging the attention of a committee presided over by the Muzarai Commissioner, as follows :-

1. Brief History of the Mutt :- Srimath Sankara Bhagavathpadacharya established his Mutt at Srinkeri and installed his first Sishya Padmapada Charya.

Sri Vidya Sankara Bharathi, also called Vidyathirtha Peeth in succession to Sringeri Peetham, initiated the famous brothers, Sayanacharya and Madhavacharya, and named them Narasimha Bharathi Theertha and Vidyaranya respectively as his successors to the Sringeri Peetham before he proceeded on his Northern Indian Tour with his first disciple Narasimha Bharathi Theertha leaving the second in Southern India. Subsequently, while he was at Badarikasrama, he entered the cave of the Sri Govinda Bhagavathpadacharya, the well known Guru of the first Sankara, leaving instructions to His followers to wait outside the cave for 12 years and enjoining on his first disciple Narasimha Bharathi Theertha to go to Sringeri in case he did not come out of the cave after the expiry of the said 12 years and assume the position

of the head of the Sringeri Mutt held by him. Accordi
the said Narasimha Bharathi Theertha Swami waited for
years and not finding his Guru come out of the cave,
Madari for Sringeri. On his way back and while at
he sent orders to the then Agent at Sringeri to make
arrangements for his reception and entry to Sringeri
The Agent, however, with the connivance of a few local
people arranged to have a lad iritiated to the order of
Sanyasa, handing over the possession of the Mutt to him
and thus prevented the real Swami to return to the Mutt.
Swami Narasimha Bharathi Theertha had thereof to stay
at Mudli and established a separate Mutt there for
the worship of Chandramouleswara. Subsequently, the
Swami Vidya Theertha came out of the cave and made
his entry to Sringeri possible in the above circumstances
repaired to his first disciple at Mudli.

3. Later on, his second disciple Vidyaranya, who had
by his G.C. established the Kingdom of Vijayanagar
crowned Mukka & Bukka on the throne of Yudhishtara Gadi
he had secured, founded at Kolar a Peetha under the Mutt
of
and entered the Dattatreya Kuha for Tapas, leaving a
successor at Kolar. During the war between the Vijayana
and Hyder Ali, the then Swami also known as Sri Vidyaran
abandoned Kolar and encamped at Avani in 17[illegible]. The
Mutt has thus been established by the 20th direct
of the Great Sankara Charya, the founder of
Philosophy.

11. Brief

the 60th in succession to Great Sankara, expired on 11th April 1925 at 2 P.M. at Mahabubabad, near Kanakota Railway Station, Warrangal District, Nizams Dominions. So far back as 1916, he had initiated Sree Brahma Vidyananda Katha Bharathi as his successor to the Mutt on his demise, under Srimukha No. 743 dated 24th October 1916, directing him to far and wide and inculcate the principles of Sanathana Dharma and preach Adwaitha Philosophy. Accordingly the latter has toured largely both in British India and in the Mysore State holding religious discourses and giving Upadesam to the Brahmanas. After organizing several Brahmana Sangams and religious associations and performing several Yagas (one of which was graced by His Highness the Maharaja of Mysore and by the members of the Royal family on 27th March 1925, that is to say two days before His Highness departure to Badarikasrama.) he remained at Mysore. About a month later, the news of the demise of his Guru in the Warrangal District, was conveyed to him on the 20th April 1925 by the late Palace Control Ramakrishna Rao, who had seen the Srimukha and other records, establishing his title to the Mutt and sent word that the successor nominated to the Avani Mutt by the deceased Swami at Mysore to the Deputy Commissioner Kolar, though Mr. Venkatakrishnayya when he went there to attend the District Conference at Kolar, 3 days late

5. The news of the death of the late Swami appeared first in the Daily Express, Madras, on the 6th May 1925 and in the Wealth of Mysore on 13th May 1925.

6. The fact that the late Swami had appointed his successor as aforesaid, appeared in the issue of the Wealth of Mysore on 20th May 1925 above the signature

of one Krishnamurthi Sastry. The fact was also made known to the Muzarai Commissioner and the Deputy Commissioner, Kolar, in writing by the public on 3rd June 1935.

7. Seeing that no prompt action was taken thereon and the Chathurmasa was approaching, representations were made (as per copies enclosed) to His Highness the Maharaja on 20nd June 1935 and to the Collector of Warrangal on 27th June 1935. These have been followed by scores of Maha[illegible]ars from all parts of Mysore and British India, a few of which that were not then utilised are herein enclosed for perusal.

8. A deputation of the Bangalore and Mysore Citizens, who were in the know of the facts of the matter, also waited upon the Deputy Commissioner, Kolar, on 6th August 1935, who, though impressed with the truth of the affairs, went to the extent of notifying in the Mysore Gazette dated the 3rd September 1935, that the question of succession to the Mutt will be discussed in a Public Meeting to be held at Kolar on the 20th September 1935, the date of commencement of Dasara Festivities.

9. The date fixed being obviously inconvenient to the subjects of His Highness the Maharaja living outside Kolar and the place selected viz., Kolar, being inconvenient to those outside the State interested in the Mutt, the citizens of Bangalore submitted a memorial to the Muzarai Commissioner on 12th September 1935, explaining the inconvenience of holding a meeting at Kolar on the published date and requesting orders to arrange for one at Bangalore (duplicate copy enclosed)

Ramulu...

off till 3rd April 1[illegible]C. In the meantime attempts were made by persons interested in one Y.Subba Rao, a teacher in the Sanskrit College to have him installed as the Head of the Mutt.

13. Mr. C.S. Balasundaram Iyer (the Huzarai Commissioner was also approached by the citizens of Bangalore with oral representations and requested him to meet the Swamy, who was then at Bangalore to satisfy himself personally regarding his undisputed claim to the Peetha by virtue of the Srimukha, by virtue of his eminent learning and other qualifications necessary for the Peethar of the Mutt. To the satisfaction of the memorialists he met the Swamy and was fully convinced of the righteousness of his cause and promised his unqualified support thereto. It is hoped that the present Huzarai Commissioner will also make it convenient to meet the Swamy now at Bangalore and carry the impression formed by his predecessor in Office.

14. To take up the sequence of events, the Deputy Commissioner convened a meeting at Kolaringpet, six months after the date of the orders of the Member of Council, that is to say on 3rd April 1[illegible], when it was proved, by Ramasubbiah, Agent in charge of the Mutt, that the Srimukha of 1[illegible] was issued with his knowledge and found registered in the Mutt Registers. It was proved, by Pandit Balaswamy Sastry, that the deceased Swamy had given him Sanyasa with the avowed object of succession to his Peetha. Several persons present at the meeting also voted to the same effect.

15. Nevertheless, the Deputy Commissioner has not to this day been pleased to meet the Swamy and examine the documents in his possession and satisfy himself

as to his fitness by age, piety and learning. Had he done so, the question of succession would have long been concluded in favour of the Swamy appointed in 1910, to the entire satisfaction of all interested in the well-being of the Mutt.

16. With a view to enable him to go into the original records preserved at the Mutt at Avani and particularly to invite his attention to the Srimukhas of 24th October 1910 and 21st August 1911 both addressed to the Swami recognised for the Peetha by the late Swamy, the Deputy Commissioner was requested by the citizens of Bangalore in Registered letters of April 19[illegible] to furnish extracts from the Mutt registers relating to the said Sri Nidhan. But it is strange that the request has not been complied with so far.

17. The proceedings of the meetings at Kolar and at Bowringpet are defective in so far that no notice thereof was given to the Swami in possession of the documents proving his title to succeed to the Peetha of the Mutt and as a matter of fact there has been a systematic attempt at Kolar to turn the tide against the Swami deliberately chosen by the deceased Swamy and followed on ground of fitness by a large circle of Shastha Bhaktas both in and outside the State as evidenced by numerous Mahazars. The Government of His Highness should attach no importance to the voice echoed from Kolar and its neighboured from self interested persons - persons who want to be benifitted by the Mutt properties before it is in the hands of their nominee or in the hands of a Raja under their exclusive control.

19. The question of succession to the Mutt has mainly to be decided on a consideration of two important factors :-

(a) Whether it is a fact that the late Swami did appoint his successor by the Srimukha of 1916
and (b) whether the choice is worthy of recognition.

20. The first issue has to be decided by the documents of 1916 and 1921 and by the oral evidence of eye-witnesses to the ceremony of consecration and of the followers of the Mutt who could vouch safe to the high regard, esteem and affection with which the present Swami was held by his Guru. Many of us have gone into the records in possession of the Present Swami and are personally conversant with what has transpired from start to finish.

21. As regards the second issue, there can be no two opinions however critical and sceptical one may be. Many of us can affirm on solemn declaration that the previous Swami gave one to the selected for his Mutt the God Chandramouleswara and two pairs of Padukas, the some title-deeds of lands belonging to the Mutt, in token of his recognition to the rectia in succession to him.

22. Since the expiration of the late Swami, the accepted successor has performed 18 Aradhanas so far and this fact has also been communicated to His Highness Government by numerous mahazars, one of which was submitted to His Highness above the signatures of Maharahopadya Sri Sankara Sastry, Munsiff Venkataramiah, Assistant Engineer M.K.Narasimha Iyer and other respectable subjects of His Highness.

Sometime after the demise of the late Swami, His

mother first submitted a petition to the Muzarai Commissioner on 15th January 1926 to know whether Aradhanas were being performed for the deceased, in order to enable ~~her~~ her to arrange for her Grand daughter marriage. The petition was returned to her without a proper reply. She thereupon approached the present Swami for the information, which was furnished to her in a Srimukha, a copy of which having also been sent to Government at the same time.

4. About the end of last year, strong representations were made by the citizens of Mysore & Nolambadu Samaj in particular to ~~the~~ appreciate the nomination of the successor made by the late Swami.

5. There is no rule that a Brahmachari alone should occupy the Peetha, and the enclosed memory of the Matt will show that a large proportion of the Mathathipathees were taken from the fold of Grihasthas.

6. A copy of this representation is being sent to the Muzarai Commissioner and President of the Committee now in sitting to go into the question of succession, with the object of enabling him to take a broad and correct view of the situation, not from the standpoint of the interested few at Sringar but from the standpoint of the millions of devotees scattered all over India. It is needless to say that the Swami in question carries with him the hearts of a large proportion of the followers of Advaitha Philosophy and his recognition to the Peetha by His Highness Government will be most highly appreciated by the public in general. ~~It is highness Government is~~

The Memorialists in conclusion pray that

His Highness Government will give due consideration to the merits of the case and recognise the choice duly made by his predecessor.

We beg to remain,

Sir.

Your most loyal memorialists

Bangalore.
30th August 1

GEN. & REV. S TA
4.
MUZRAI
0882
PRIVATE SECRETARY.
TO THE DEWAN OF MYSORE.

OFFICE OF THE DEWAN
OF MYSORE.
Date of Receipt 23/12/26
Petn. Regr. No. 12 S/

2124

Amin-ul-Mulk
Mirza Mohamed Ismail, Esq., B.A., O.B.E.,C.I.E.,
Dewan of Mysore, Bangalore.

Sir,

I, the undersigned, Parpettagar of Avani Mutt, - Mulbagal Taluq, Kolar District, beg, most respectfully, to submit as follows:-

1. That upon notes taken by the Deputy Commissioner, Kolar District, in the meeting of the Disciples of the Avani Mutt, held both at Kolar and at Bowringpet, it was decided that only a "Brahmachari" should be - selected to succeed the "Peetha" of the said Mutt.

2. That accordingly the learned Deputy Commissioner having obtained the unanimous opinion of the - disciples of the Mutt that the disciples would be ever ready and willing to vote in favour of a "Brahmachari" who will be selected by the Sri Jagadguru of Sringeri Mutt and His Highness the Maharaja of Mysore to succeed to the said Avani Mutt Peetha, promised that he would - report to the said effect to benign Government and obtain orders from the Government therefor.

3. That one Brahmachari by name Brahma Sri Krishna Murthy, son of Brahma Sri Srinivasa Sastrulu, of the - Velanadu clan, has been selected by His Holiness the Sri Jagad Guru of Sri Sringagiri Mutt, as per communication of that Mutt No.1778 dated 23-10-1926, to succeed the - Avani Mutt Peetha.

4. That the said order of the Office of the Agent of Sri Sringeri Mutt, referred to in para 3 - supra, discloses that a copy thereof has been sent as per the desire of His Holiness the Sri Jagadguru of Sri Sringeri Mutt, directing the ordination of - the said Brahmachari to the Avani Mutt Peetha.

5. That upon receipt of the said order from His Holiness the Sri Jagadguru of Sri Sringeri Mutt, a representation was made to your Noble Self praying that eatly orders be kindly caused to issue to the - Deputy Commissioner to see that the ordination ceremony of the said Brahmachari to the Avani Mutt Peetha be arranged to take place on an auspicious date.

6. That since no reply was favoured to the said representation, this representation has now been submitted for favour of kind perusal, consideration and - very early orders.

7. Wherefore, the undersigned, most respectfully beg to request that the Hon'ble the Dewan Saheb be graciously pleased to direct

(a) that the learned Deputy Commissioner be intimated to arrange the function of the ordination ceremony of the said Brahmachari to the Avani Mutt Peetha on the day selected by the disciples of the Mutt to be auspicious for the occasion,

(b) and that early orders to the said effect be caused to issue.

For which act of your kindness I shall ever remain grateful.

I beg to remain,

Sir,

Your most obedient servant,

Bangalore

23-12-26.

Parpathegar, Avani Mutt,
Mulbagal Taluq.

Office of the Deputy Commissioner, Kolar District.
Dated, Kolar, the 29th August 1925.

Illara Venkata Subbaiya, a native of Nellore District, worked as a Gumasta for some months in the Sri Avani Mutt, while the late Swamigalu was at Mahabubabad in Hydrabad State. He was paid a reward of Rs 25/- for his faithful service at the Mutt at the demise of the Swami.

29/8/25

For Deputy Commissioner,
Kolar District.

No.38.

Sri Krishnaraja Vanivilas Press office.

Lakshmipuram, Mysore
Dated 25th May 1926.

From,

The Managing Proprietor,
The Wealth of Mysore,
Sampadabhyudaya & Sadhavi.

To,

C. S. Balasundaram Esquire, B. A.
Revenue Commissioner, , in Mysore, BANGALORE.

I beg you kindly permit me to intoduce the bearer to you. He was the Parpatha-gar and Sarvadhicari of his holiness.the Avani Swamy's Mutt.When the latter died in Hydrabad .From the accounts I have heard of him,he seems to be a very straight and honest man. I shall be much obliged to you if you kindly hear him see his papers and do you want you think proper.

YOURS SINCERELY,
Sd/-M.Venkatakrishnaiah.

TRUE COPY

No 40

Sree krishnarja Vaniilas Press Office

From -

The Managing Properitor

The Welth Of Mysore

adabhudaya and Sadhvi

Lakshmipuram, Mysore
Dated25 th Mayi926

I know Chillar Venktasubba. He was with me for about a month, His conduct was stright and completly above boated. He appers to be not only honest but also hard - working. Hetryes to please his employers. He deserves encouragement.

~~Yours sincerely~~
M. Venkatakrishnaiah

This is to certify that the bearer Chillar V subbaiah was entrusted with the properties of the Sree Vidya shankar bharathi swami expired at Mehabubbad in Hydrabad State in April 25.He has showen neat honesty and sincerety and managed to wa the properties and establishment untill they were f possession of by the Mysore Govt. He is an honest and strightforward man. He deserves every encouragement.

(SD) G. GUNDU RAO

DEPTY AMALDAR.

CLOSEPET.

Closepet.

26 / 5 / 26

COPY.

****

No:39. Srikrishnaraja Vanivilas Press Office,
Lakshmipuram, Mysore,
Dated, 25th May 1926.

From

The Managing Propritor,
The wealth of Mysore,
Sampadabhyudaya & Sadhvi.

To

S/ Hiriannaiya, Esq., M.A.B.L.,
Deputy Commissioner, Kolar District.

Dear Sir,

I hope you will kindly excuse the liberty I take in -- introduceing the bearer Chillera Venkatasubbiah to you. He - - - appears to be a good, straight and honest man. He was with his Holiness the Avani Swamy practically in charge of the mutt when he dies in Hydrabad I shall be much obliged, if you can see your way to give him such help as you think he deserves.

Yours sincerely,

(Sd) M. Venkatakrishnaiah.

" Copy"

Financial Secretary has compliments

To

Amil_Ul_ Mulk

Mirza Mahomad Ismail B.A. C.I.E, O.B.E.,

Dewan of Mysore, Bangalore.

Honoured Sir,

I, the undersigned, Parpathegar Chillara Venkata Subbaiyya of Avani Mutt, respectfully beg to submit the following representations for your Honor's kind consideration and favourable orders:-

I joined the Mutt as Parpathegar some 4 years back while the late Swamigalu was on tour and was working to the best satisfaction of the late Swamuluwaru of Avani Mutt. When the late Swamuluwarau halted at Mahabboobabad he fell ill and since he was not certain of surviving any longer ,he got a mahazir prepared stating that I should take Charge of all the properties of the Mutt and that one of the sons of Sreenivasa Sastriar or Rama Sastriar should be selected for the Peetam. A. copy of which is herewith submitted for your Honor's Kind perusal. In obedience to the order of the late Swamigalu,even in spite of several objectios and claims raised in the Nizam State, I took charge of the properties of the Mutt to my charge under the oreders of the Nizam Government after obtaining orders from our Benign Government of Mysore. The Deputy Commissioner of Kolar District had sent Mr. Gundu Rao and with his help I managed to bring the properties to our State and handed them over to the Deputy Commissioner of Kolar with regular accounts etc and the Deputy Commissioner has kindly granted a certificate for the faithful work I did and gave me a presentation of Rs25/- The copies of entire records are herewith submitted for your Honor's kind perusal.

I regret much to occupy your Honor's precious time but I cannot but disturb for which I pray your Honor's pardon.

I will prove myself dishonest If I ~~did~~ fail to obey the ~~did~~ orders of the late Swamuluwaru. One of the duties entrusted to me by late Swamigalu I have done to my best ability, the other portion remains still for which I have approached your Honour with this application. No successor Swamulu is appointed to the Mutt till now. A meeting was held in Kolar and Bowringpet about the selection of a candidate for the Mutt in which several desciples of this famous Mutt had gathered and the highest :No: of votes were in favour of the selection of a Bachulor to this Peetam. In the meanwhile the desciples of Kolar submitted an application to Sri Sringeri Jagad Guru that one Bramhachari Bramhasri Krishna Murthi a Velnadu bachulor son of Sreenivasa Sastry may kindly be recommended for this Peetam (copy of this submitted) . Sri Jagad Guru Srimadhabhinavodanda Chandrasekhara Bharathi Swamuluwaru of Sringeri Mutt examined the said boy and gave an endorsement to the desciples of Kolar, that the ~~selecti~~ selection of the said boy to this Mutt is recommended to Government. copy of which is herewith submitted for your Honor's kind perusal.

In this connection I may kindly be permitted to submit that the horscope of the said boy was examined by several pandits who have stated that he has got the science of becoming a Sanyasi. To evidence this internal desire of the late Swamigalu to select this very boy to this Peetam, the several records of Sri SreenivasaMadhava Thirtha Sreepadangalavaru of Thambahalli Mutt etc are herewith submitted for kind perusal.

It is needless to state that our Benign Govennment is really much interested in this religious affairs as such I am sure that this Peetam will be filled up very early as it is long time without a Swamigalu.

left account.

The desciples of this Mutt are also very anxious about this appointment.

I once more pray your honor's pardon for having distrubed with this elaborate application and I close my submissions with this last submission that as per the desire of the late Swamigalavaru, and as per the recommendation of Sri Jagad Guru of Sri Sringeri Mutt the said Bramhasri Krishna Murthigaru may kindly be selected and appointed to this Peetam.

The copies of entire records available are herewith submitted for your Honor's kind and sympathetic consideration and perusal.

For which act of kindness I shall ever pray Sri Chandra-Mouleswara Swami for Your Honor's long life and prosperity.

K O L A R

Dated 5-11-26.

I beg to remain

Honoured sir,
Your most obedient and humble
Servant.

C/o
H. V Subba Rao
Fort
Kolar

The Appeal application by the undersigned public and pandit devotees of Mahaboobabad and Manakota of Orangal District of Nizam's State dated Akshayanamasamvasara Ashada Sudda Sapthami Saturday ie,17-7-26 to the Benign Government of Mysore:-

Sri Vidyasankara Bharati Swamigalavaru Of Avani Mutt in Mysore State had come and stayed in our place a year ago and ~~de~~ delivered a lecture. The substance of the lecture was that this Peetam was, from the beginning being occupied by bachulors etc. During the time of his stay in our place as he was ill, he sent for us through the Parpathegar of the Mutt named Chillare Venkata Subbaiyy and in our presence he exressed of the futurity of this Mutt and that there are sons of Mattam Sreenivasa Sastry and Rama Sastry in Kolar and that he could not have those boys with him and train them up appoint them to succeed him to the Mutt, since they were very young and that their mothers could not part with them although their fathers had agreed to place them at his disposal. Before the dem demise of the Swamigalu, in the mahazir prepared in our presence stating that Chillare Venkata Subbaiyya has to take charge of the properties of the Mutt and try to secure a successor to the Mutt,the names of the abovementioned boys were not mentioned since the..... Swamigalu was in a doubt as to whether their mothers would consent to allow their sons to take Aşramam or not andthereupon entrusted Chillare Venkata Subbaiyya to select a Bachlor to the Peetam and got a mahazir drawn up to that effect and breathed His last. Although several complicatios and objections were raised by the Government and Kalyanandaa Bharati a Vidayathi, the Benign Govsrnment of Nizam were kind enough to place the properties of the Mutt in the hands of t Chillare Venkata Subbaiyya after the perusal of several Records with him and Mr. Gundu Rao thinking that the Mutt would reach its prosporous condition in the Mysore State and allowed ~~to~~ him to remove them to the original place at Avani and we are all aware of the

acts. We are given to understand through some bra hmins who had come here to perform Aradhana of Swamigalu, that no successor is appointed till now to the Mutt. We heartily feel much to hear that no one is ~~one is~~ appointed till now and so sent for Chillare Venkata Subbaiyya and on questioning him as to why no successor is yet selected to the place, we are given to understand that one Honkara Swami a Vidayathi who was a family man(Gruhastasramam) and who has taken a Chaturthasramam( ) has been fighting that he should get this Peetam for himself and that we are also given to understand that as if Chillare Venkata Subbaiyya had put in sevearl applications and produced the records and mahazirs ETC and that on perusal of the same two Meetings were called for and that in those meetings the ~~opini~~ opinion of the several desciples for the seleetion of a bachulor of Velnad community and that all of them agreed to the said proposal.

On considering all these facts, we request that one of the sons of Mattam Sreenivasa Sastry or Rama Sastry may kindly be selcted for the Peetam as per the internal selection of the late Swamuluwaru who had expressed it to us as stated above. In case Sreenivasa Sastry or Rama Sastry do not consent to offer their sons we most humbly appeal to the Benign Government of Mysore,that in accordance with the mahazir got prepared by the late Swamuluwaru, Chillare Venkata Subbaiyya may kindly be sent for and according to the idea of late Swamuluwaru he may be asked to find out a Velnadu bachulor of good conduct etc required and appoint him by the Benign Government of Mysore and the fact of such an appointment may kindly be intimated to us.

We most humbly request the Benign Government of Mysore to appoint a successor of the Peetam as early as possible.

Your most oedient and humle Seravants

Kannikanti Venkata narasaiyya, Sheikdar
Jamabandi Tasil Taluk Madhura
Makkam Mahboobabad.

Yadavakilla Veerachdraiyya Sabhapathi

Kannakanti Seetha Rama Rao Pay Master, Singareni Kalrace
Kannakanti Guruvaiyya.
Thorati Venkataramanarasaiyaa , Sakin Jammullapalli
Thambaalla Sivaramaiyya, Pujari.
Chalpathi Rao Apgari Thasildar Mahaboobabad.
Pandu Rangaiyya (Sd in Urudu)
Jagannatha Raddi Desa Muk Mathedar Mouje Kumbarakuntalu
Mahaboobabad Taluk.(Sd in Urudu).
Appe Ramaiyya
Punnam Venkata Subba Rao , Pumnava Taluk Guntur Camp
Abad Mankote .
Kalvendi Venkata Narasaiyya
Sihta Kama Somayajulu
Appe Venkataiyya
Punnam Venkataeswara Rao Sakin Jangam Camp Mankote.

Vysyas

Thoranalu Pullaivya Sowcar
Bogineni Somaiyya __Do__
PachiSetty Peraiyya
Bodda Ramaiyya
Bamila Setty Appaiyya Sreshti
Konadam Pullaiyya Shrshti
Vangeti Venkaiyya
Bidaralu Buchi Ramulu Sreshti
Katakam Ramaiyya
Bavurukotattu Ramalingaiyya Sowcar
Pallapal Jalaiyya
Bhogineni Ramaiyya
Velpulu Agaiyya
Kunchapathi Ramaiyya
Thoata Varadaiyya
Katakam Arjaiyya
Gandiya Manikyam
Bunasani Veeraiyya
Irukulla Narayana Sowcar
Chouda warapu Seashaiyya
Male Pichaiiyyya
Irakulla Chinna Veeraiyya Sreshti Sowcar. Etc
Devasetty Lachaiyya Sowcar
Molla chaya Venkatappaiyya
Bhavanagiri Veeraiyya Sowcar
Male Ramalingam Sowcar.

It is a fact that it has been signed in page NO: 5. This Mahazir is quite valid. As such it has been certifeid.

(Sd) Perakala Ramachandraiyya
Momalik Patel
Mahaboobabad.
20-7-26.

What has been stated in the mahazir is true This mahazir has b been drawn in favour of Chillare Venkata Subbaiyya by the natives of Mahaboobabad.This Mahazir should made use of in view of the appountmant of another Holiness in Mysore State.

(SD) In Hindustani
Police Inspector
Mahaboobabad 29-7 26.

Adalat Munsiff Shirestedar (Sd) in Urudu
Venkata Rama Rao Doragar Eadulapoosalu Palli Etc
Mahaboobabad.

Translation of the originals in Telugu and Urudu Into Eglish.

Sréé Chandra Moulésvara Swami

Sree Vidyasankara Prassana

Seal (Sri Pushpagiri Samsthanam Vidya Narasimha Bharati Swaminaha.)

No: 301/15-7-26.

Sreemat Paramahamsa Parivrajakacharya Varyaityadi Sakala Birudankithulayina Sri Pushpagiri Peetadyaksha Sri Jagad Guru Sree Srimadhabinaodhanda Sri Vidya Narasimha Bharati Swamulavaru 's opinion :-

The representations made by Chillare Venkata Subbaiyya Parpathega of Avani Mutt are:-that Sri Vidyasankara Bharati Swamuluvarau of Avani Mutt during his piligrimage to Banarese came to Mahaboobabad in the District of Orangal in Nizam's State, where he was caught by fever and at the time of his demise he expressed his desire and got a mahazir drawn up to the effect that as he had no time to execute a Will or to give Upadesam to his successor, has expressed his desire that one of the sons of Mattam Sreenivasa Sastry or Rama sastry of Kolar in Mysore State may be selected and thatin case of their refusal ,to select a bacheler of Velnadu commmunity to the place , that after the demise of the Swamulu the authorityes of the Nizam's Government wanted to confiscate the properties of the Mutt to the Government, the said Mahazar was produced before them and a copy was also given stating that he would make a submission to H.HsThe Maharaja of Mysore and see that a successor is appointed, the authorities of the Benign Government of Nizam,inspecte the properties and fixed the estimated value thereof and prepared a list and handed over them to his possession taking a surety bond to the effec that he should place the properties in the hands of the said Government in case a sucessor is not appointed. They also rendered help for the protection of the said properties. That after several telegrams were sent to His Highness the Maharaja of Mysore and after that one Hanu-mantha Rao was sent personally to represent the facts the Deputy Commissioner of Kolar District deputed one Mr: Gundu Rao the Head-Clerk of his Office and sent him to the place. In the meantime one Sanyasi named Kalyanananda Bharati seemed to have faught out that he should be the successor of the late Swamigalu. Owing to the production of the Records that he had and due to the trials of Mr. Gundu Rao the autho-rities of the Nizam's Government formed an opinion the Mutt may prosper in the Mysore State after sometime hence and as per their orders managed to reach the Mysore State. That afterwards one OnkaraSwami faught out with forged documents stating that he had the opadesam of the late Swami. That after production of the Mahazar referred to above together with other documents and the records of opinion of the desciples of the said Mutt that a meeting was held in which the largest No: ofvotes wereon behalf of the selection of a bachelor. On account ofthe objections raised again another meeting was held at Bowringpet on 3-4-26 in which also the largest No: of votes were on behlf of the selection of a bachlor of Velnadu. Therefore the Government of Mysore consented to it. No objection is raised about the selection of a Velnadu Bachulor. That late Swamigaru had given orders as to the selection of the above to the said Chillare Venkta Subbaiyya and that therefore it is his duty to act according ~~to~~ to it.

Taking into the consideration the above representations made by Chillare Venkata Subbaiyya and perusal of the documents and Mahazir prepared at Mahaboobabad as per oral desire expressed by late Swamiga-lavaru, one of the sons of the Mattam Sreenivasa Sastry or Rama Sastry

may be selected provided they have no objection
to the Mattam. In case they do not consent to the
a bachelor of Velnadu Community, and this is my opinion

(sd) Ithi Naraya smara
Camp Kodumuru, Kambamet
Orangal District
State
Akshaya Samwasara Ashada S
Vidiyalu
(Sd) Sri Vidya Narasimha Bharatti S

Ginjupalli Punnaiyya
Dewanjeegar
15-7-26.

"Copy of the
translation of the original
in Telagu"

SEAL.

No:1778

Office of the Agent, Sringeri Mutt,

From

The Office of the Agent of Sree Jagadguru of Sringeri Mutt,

To

The Brahman & Visya desciples of Avani Mutt at Kolar and Mulbagal Taluks.

On receipt of your application, under the orders of Sree Jagadguru Swamigalu the said application, have been forwarded to Dewan Saheb of Mysore with a recommendation that a Velanadu Brahmin Bachelor Sri Krishnamurthi may be selected to take asramam of Avani Mutt.

Camp,
Colladakurchi,
23-10-26.

Sd.N. Srikanta Sastri,
Agent.

(Kannada copy)

No 441
8-10-26.

SEAL.

Sreemat Paramahamsa Parivrajakacharya Theerthaneka Gunasampannaradha Padavakya Pramana Pravara Pareena Sarwathanthra Swathanthrarada Sreemud-veerarama-Chandradevara Divya Sree Padapadmaradhakarada Sreemud Vaishnava Siddhantha Prathistapanadharyarada Sreeman Madhavathirtha Samsthanadhi-Patigalada Sreemuth-vasudeva Madavatheertha Sreepadangalavara Karakamala Sangatharada Sree Srinivasamadavatheertha Sreepadangalavaru.

We are to given to understand the circumstances and facts through Chillare Venkatasubbiya, of Kamalakshipur in Podali Taluk, of the Nellur Jilla about Sree Vidyasankara Bharathi Swami. While he was on tour this time, we met each other and while discussing some of the inconveniences etc, he told me that either one of the sons of Mr.Sreenivasa Satrigalu son of Gurumurthi sastrygalu or of Mr. Ramasastrygalu has to be taken as the Shishya and that he should be given the Asramam. This selection seems to have been agreeable even to all the desciples of the Mutt. The fact of having no Swami for the mutt is a thing to be considered of by all. Our desire is to see that some one is appointed early. We regret to hear the demise of VidyasankaraBharathi Swamigalu.,We have informed you what all we know.

Ishinarayanasmarana writtenat
Thampalli, on Dwadasi Bhadrapada of
Akshaya samwatharam.

Sd/ Sree Srinivasamadhavatheertha
Sreepadangalavaru.

" True translation of the Kannda Original"

Srimatparamahamsa Parivrajakacharya Varyaityathi sakala Birudankita lina Sree Sringeri Sree Jagadguru Sree Sree-madabhinavodhanda Sree-Chandrasekhara Bharathi Swamivari Diwya Sannidhanamuhaku.

The following are the signatures of the members of:-(1) Kolar (2) Robertsonpet. (3) Few in Bowringpet.(4) Mulbagal and (5) Devarayasamudram viz 1. Avani 2. Ganjigunte 3. Vijalapuram 4. Yelagondahalli 5. Holali, 6. Shapur.7. Hollahballi 8. Bethamangalam etc, who are concerned in the ellection of a Swami. for the Avani mutt in the Mulbagal Taluk, Kolar District.

The representations made by the dxxxx desciples of the various places as noted above to His Holiness Sringeri Swamigaru, run thus:-

The demise of Sree Vidyasankara Bharathi Swami took place some one and half years back and since that time no one is ellceted to that place. On behalf of the Mysore Government the Deputy Commissioner of Kolar District held two meetings for the same purpose and a large number of votes were given in favour of a Velanadu bachelor being selected for the Swami's place. On various enquiries, we have come to a conclusion that the proper selection for the place is the second son of Muttam Sreenivasa-Sastry, Brahma.Sree Krishnamurthi who we hope would keep the mutt in a prosperous state and enhance its honor. From the records in custody of Chillara Venkatasubbiya wo have come to know that the desire of late Swamigaru was also for the seleetion of the very boy. We humbly request your Holiness to be kind enough to recommend this boy to His Highness the Maharaja of Mysore, at your earliest convenim

Your Most obedient desciples.
Sd/ Muttamudra Sambasastry and
others.

According to the desires of the desciples of Mutt and the desire of late Swamalavanu , I am willing to spare my second son Krishnamurthi, for being selected to take Asramamnm .

Sd/ M.Srinivasa Sastry.

Signed 306 disciples

S. Hiriannaiya, Esq., M.A., B.L.,
Deputy Commissioner, Kolar District.

Honoured Sir,

I, the undersigned, Parepathegar Chillare Venkatasubbiah of Avani Mutt respectfully beg to submit the following representation in brief for your kind consideration and favourable orders:-

2. I beg to state that His Holiness Sri Vidyasankara Bharati Swamigalvaru of Avani Mutt during his tour in Madras, Nellore, Bapat Taluk, Vidapalapadu village etc., took me for his disciple. Satisfying with my character and conduct, faithfullness and honesty, His Holiness took me as his personal gumastha on Rs. 20/- per month plus annas eight per Biksham. Sometime after this I went on leave to my native place and I was recalled to duty by His Holiness when he was in the Huzuranagara Taluk of H.E.H. Nizam's Territory.

3. When Mr. Venkataramanaiya, Devanjee of the Mutt took leave from 10-2-26 and went back to his place, His Holiness looked after the duty of the absentee by His Holiness'self for some time and afterwards I was made to look after the cash transactions in His Holiness' presence and the other management Viz: the management of the establishment &c., was left entirely to my charge for which I was given an enhanced pay of Rs. 25/- per month and annas eight per Biksham. I was doing my duties assigned to me to the entire satisfaction of His Holiness.

4. His Holiness went to Mahabubabad (Manukote) in Nizam's Territory, where he fell ill after a few days' stay there. I sent telegraphic messages to the Mutt authorities as also to His Highness the Maharaja of Mysore and no suitable reply was received. His Holiness' illness was raising and going down from day to day and it seemed hopeless on 11-4-26 when I went to His Holiness and

sought instructions as to who should succeed to the Peet him and the other matters. His Holiness was pleased to order summon the villagers (which I did accordingly) and got me a Will Written by the villagers (a copy of which has been given to both Mr. G. Gundu Rao and the Treasury Assistant Commissioner) as can be seen from the enclosed copy of the same. On the 11th afternoon His Holiness ~~departxxxxxx~~ departed from this world. I then sent telegraphic messages to His Highness the Maharaja of Mysore and Devanjee of the Mutt and all the authorities concerned.

5. The two cash accounts maintained by me from 11-4-25 to 16-4-25 and from 17-4-25 to 12-7-25 (both days' inclusive) respectively had been entirely handed over to Mr. G. Gundu Rao,. I have given thecash note book to the Treasury Assistant Commissi and have obtained his acknowledgement. Some of the properties of the Matt have been handed over to the Treasury Assistant Commissioner through Mr. Gundu Rao and the rest have been sent to the Amildar of Mulbagal as per through Mr. Gundu Rao by goods.

6. With due reverence and as a devotee of the Mutt I request you to favour the following request of mine which are as follows:-

(i) To kindly order for a suitable guru to be elected to the Peetha before the Dasara.

(ii) I request that you will be pleased to order for the disbursement of the pay due to me up-till-now and kindly decide my case as you deem fit for my services rendered to His Holiness and Sri Avani Mutt in a foreign country with a hope that both your honour and the Mysore State would help me and better my prospects.

(iii) I further beg instructions as to what I should in future I have submitted an application to your honour through the Treasury Assistant Commissioner for the disbursement of my pay.

With due respects

I beg to remain,
Honoured Sir,
Your most obedient servant,

CHILLARE VENKATASUBBAIYA.

Kolar,
8th August 1925.

REVENUE COMMISSIONER'S OFFICE.

Stamp affixed.

192 .

No.

Name of Petitioner and Address 1) C Subba Rama Rao
2) Murthy murgaya
Son of Krishnamurthi

Village Rev. Gramsta

Order.

Taluk Kunigal

District Tumkur

Date of Disposal

Date of Arzi 29-8-27

Date of Receipt 29-8-27

No. of Enclosures 2 Encl (1 one to Each petn)

ABSTRACT.

Applicants for the Swamii's peeta of Avani matt.

Mr D Sarvothama Rao states that he will be present in this mle with the Applicants and their Gurus at 7.30 a.m on the 7th Septr 27 & the Govt dont come over here on the 27th August or

29.8.27

Bring up Forwards

29/8/27

29-8-1927

To

The Secretary

Co-operative Credit Society Ltd

Bangalore City

Sir,

I am a member of the Co-operative Credit Society Ltd, Bangalore City bearing No. 1226 dated 21-7-1927 and have paid Rs. 24-25 as entrance fee and share money.

1 Share money
2 Entrance fee

Total Rs. 24-25

I request you to kindly issue me a receipt for the same.

Yours faithfully,

K. Subbarao

Clerk at Survey Office

65 Manavarthi Patta

Bangalore City

ಕೆಲವು ಸಂದರ್ಭಗಳಲ್ಲಿ ಒಂದಕ್ಕಿಂತ ಹೆಚ್ಚು ಪ್ರಶ್ನೆಗಳು
ಒಂದೇ ಸಮಯದಲ್ಲಿ ಸಂಸ್ಥೆಯಲ್ಲಿ ಬರುವ ಸಂ-

ಭವವಿರುತ್ತದೆ. ಆಗ ಸಂಸ್ಥೆಯ ಅಧ್ಯಕ್ಷರು ಯಾವ ಪ್ರಶ್ನೆಯನ್ನು
ಮೊದಲು ಚರ್ಚೆಗೆ ತೆಗೆದುಕೊಳ್ಳಬೇಕು ಎಂಬುದನ್ನು ನಿರ್ಧರಿಸಬೇಕಾಗುತ್ತದೆ.
ಅಧ್ಯಕ್ಷರು ಸಂಸ್ಥೆಯ ಸದಸ್ಯರಲ್ಲಿ ಒಬ್ಬರಾಗಿರುವುದರಿಂದ
ಅವರು ಸಂಸ್ಥೆಯ ಸದಸ್ಯರಿಗೆ ಇರುವ ಎಲ್ಲ ಅಧಿಕಾರಗಳನ್ನು
ಪಡೆದಿರುತ್ತಾರೆ. ಆದರೆ ಅಧ್ಯಕ್ಷರಿಗೆ ಮಾತ್ರ ಇರುವ ಕೆಲವು
ವಿಶೇಷ ಅಧಿಕಾರಗಳನ್ನು ಅವರು ಹೊಂದಿರುತ್ತಾರೆ.

ಅಧ್ಯಕ್ಷರಿಗೆ ಇರುವ ಕೆಲವು ಅಧಿಕಾರಗಳು ಈ
ರೀತಿಯಾಗಿವೆ. ಸಂಸ್ಥೆಯ ಸಭೆಯನ್ನು ಕರೆಯುವ ಅಧಿಕಾರ
ಅಧ್ಯಕ್ಷರಿಗೆ ಇರುತ್ತದೆ. ಸಂಸ್ಥೆಯ ಸಭೆಯಲ್ಲಿ ಚರ್ಚೆಗೆ ತೆಗೆದು
ಕೊಳ್ಳಬೇಕಾದ ವಿಷಯಗಳನ್ನು ಅಧ್ಯಕ್ಷರು ನಿರ್ಧರಿಸುತ್ತಾರೆ.
ಸಂಸ್ಥೆಯ ಸಭೆಯಲ್ಲಿ ಸದಸ್ಯರು ಮಂಡಿಸಿದ ಪ್ರಶ್ನೆಗಳಿಗೆ
ಅಧ್ಯಕ್ಷರು ಉತ್ತರ ನೀಡಬೇಕಾಗುತ್ತದೆ. ಸಂಸ್ಥೆಯ ಸಭೆಯಲ್ಲಿ
ಚರ್ಚೆಗೆ ಬಂದ ವಿಷಯಗಳ ಬಗ್ಗೆ ಮತದಾನ ನಡೆಯಬೇಕಾ-
ದಲ್ಲಿ ಅಧ್ಯಕ್ಷರು ಮತದಾನ ನಡೆಸಿಕೊಡಬೇಕಾಗುತ್ತದೆ.

1 ಶಾಲಾ ಸಂಸತ್ತಿನ ಅಂತರ ಸದಸ್ಯರ ಸಭೆಯನ್ನು
ಕರೆಯಲು

2 ಶಾಲಾ ಸಂಸತ್ತಿನ ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರ ನೀಡಲು

3 ಶಾಲಾ ಸಂಸತ್ತಿನಲ್ಲಿ ಚರ್ಚೆಗೆ ಬಂದ ವಿಷಯಗಳ
ಬಗ್ಗೆ ಮತದಾನ ನಡೆಸಿಕೊಡಲು

4 ಶಾಲಾ ಸಂಸತ್ತಿನ ಸಭೆಯಲ್ಲಿ ಚರ್ಚೆಗೆ ಬಂದ ವಿಷಯಗಳ
ಬಗ್ಗೆ ನಿರ್ಧಾರ ತೆಗೆದುಕೊಳ್ಳಲು

5 ಶಾಲಾ ಸಂಸತ್ತಿನ ಸಭೆಯಲ್ಲಿ ಚರ್ಚೆಗೆ ಬಂದ ವಿಷಯಗಳ
ಬಗ್ಗೆ ಮತದಾನ ನಡೆಸಿಕೊಡಲು

6 ಶಾಲಾ ಸಂಸತ್ತಿನ ಸಭೆಯಲ್ಲಿ ಚರ್ಚೆಗೆ ಬಂದ ವಿಷಯಗಳ
ಬಗ್ಗೆ ನಿರ್ಧಾರ ತೆಗೆದುಕೊಳ್ಳಲು

C 1226/26-25-
27-8-27

W. Neil Kathleen Lucian
Esquire
Solicitor
Calcutta Municipal
Corporation

Dear Sir,

Your kind letter
of the 26th inst. to pleading
inability to attend today
meeting on account of
unavoidable engage-
-ment

Enclosed
I have sent herewith a copy
of the proceedings of
today's meeting. Re
other matters mentioned
in your letter, we
shall talk over the
same at the next
meeting of the

Committee ask: so do we
here
held at 8-30 a.m. on Sunday
the 4th Sept 27

Yours

1226 of 1925
26-8-27

T.M. KRISHNAYYA.

Lakshmipuram, Mysore
Dated 26-8-1927.

My Dear Sir,

An unavoidable engagement prevents me from attending the meeting to-morrow morning.

I am of opinion that a young Velunadu boy with good hereditary if available should be chosen. If a Velunadu boy cannot be had any Smartha boy can be selected. Boys before their sixteenth year should be preferred. Boys of sixteen and above are not desirable for reasons too obvious to be stated.

Boys connected with people who have not earned a good reputation as Shishyas of the Mutt should not be chosen. The boy selected must be recommended to H.H. the Maharaja and His Holiness the Swamiji of Sringeri Sringeri Jagadguru. After installation the new Swamiji should be made to serve his apprenticeship under H.H. the Swamiji of Sringeri Jagadguru for at least 12 years. If this is done the prestige and reputation of the Mutt will be enhanced.

The Maharaja accepted the Conditions of the late Swamiji. And all the records connected with the Mutt are under the Custody of the Mysore Govt.

In addition to this the people of Mysore & British subjects have signed a petition to the Mysore Govt in the Maharajah the above Swamiji had been selected by the late Mahadipathi and that the above mutt should not be handed over to the selected Swamiji till now is against Charity

Committee ask: is to be
held here at 8-30 a.m. on Sunday
the 4th Sept 27

Yours sincerely
[signature]
Hon Secretary
27/8.

NAYYA.

Lakshmipuram, 1939

Dated 26-8-39

My Dear Sir,

An unavoidable engt prevents me from attending the meeting to-morrow morning. I am of opinion that a young Velanadu boy with good hereditary if available should be chosen. If a Velanadu boy cannot be had any Smartha boy can be selected. Boys before their sixteenth year should be preferred. Boys of sixteen and above are not desirable for reasons too obvious to be stated. Boys connected with people who have earned a good reputation as Sishyas of the Mutt should not be chosen. The boy selected must be recommended to H.H the Maharaja and His Holiness the Sringeri Jagadguru. After installation the new Swamy should be made to serve his apprenticeship under H.H. the Sringeri Jagadguru for at least 12 years. If this is done the

Arbaini! Quite well
This is what I think is
indispensably necessary and only
to enable the Ruler to attain
its ancient glory but also to
make it a source from which
good inspiration may be made
to flow in all directions to enable
the Sovereign to establish Peace
and Prosperity throughout the State.
Yours sincerely,

Sri Venkata Krishnayya

To

The Mysore Commissioner,
Bangalore.

C 1226 of 24 5
26-8-27

M. V. Krishna Sastri agent of
Sri jagatguru Sankara Chariar
Brahma Vidianada Nada Barati
padavadeu pattiagh
Sandavasal post.
Wgm polur taluk
N. A. Dt.

To.

The Revenue Member & Secretary
Mysore province
New office buildings
Bangalore City

OFFICE OF THE MUZRAI COMMISSIONER IN MYSORE
No.....
AUG 26 1927

Honoured Sir,

I the above agent having the following to your notice. Even 11-4-1925 at the death of the late Maladibathie of Avani in the Mysore states had selected the above named Swamiji according to the Nassual Custom and the old Dharma Sastram. The Maharaja of Mysore had accepted the Conditions of the late Swamiji. And all the records Connected with the Matt are under the Custody of the Mysore govt.

In attention to this the people of Mysore & British subjects have signed & sent to the Mysore govt in the Maharaja the above Swamiji had been selected by the late Maladipathie and that the above [illegible] had not been handed over to the selected Swamiji till now is against Charity

to the Conditions stated in the
document that the late Swamiji
during his life time has the power
of Selecting his successor and in the
same manner the Mahadipathi had
appointed this Swamiji
This is clearly shown in the Mahajar
sent by the Common people

So I wish that the
Commissioner may go through this
petition and do justice and may
kindly hand over the Mutt to the
present Swamiji
If the Commissioner is not willing
to do so he may kindly return to
the addressee the Mahajars and all
the records that were sent
previously.

I beg to remain,

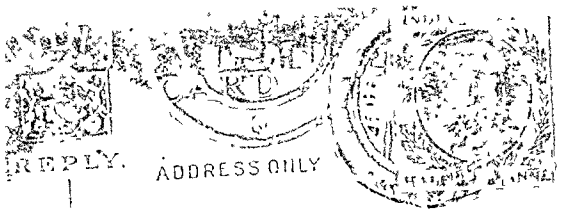
Honoured Sir,

25-8-27

now I can
to know whether
appointment is made
not. the final date on
when you settled
decide.

Awaiting the
favour of reply regarding
date of settlement,

yours truly
Vangipuram
Jagannadharao
Land Lord



The Chairman,
Mysore Mujrai Commissioner
& Committee
Bangalore

(1)

23-2-27

OFFICE OF THE MILITARY SECRETARY
No. C 1226
JUL 27 1927
BOMBAY

B Z Khurshed
27/7/27

1 Ramachandruni Narasimha Rao

2 Ramachandruni Lakshmi Narasamma

3 Nellore; stone-house pet; Koneti street near Nityananda Swamy Kari Veda: 121 Door no. Patasala

4 16 years.

5 Arunala. miyogi

6 I am reading in V form in V.R. High School Nellore. I also know Sanskirt. I am reading Sanskirt in Rajullapuramu: in other Sanskirt prose Tells. I am reading of Sanskirt. But I can understand Simply. I am reading Sanskirt from II form upto V form.

7 yes. yes.

8 Nil Nil.

my address:—

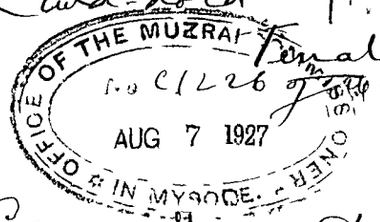
{ Ramachandruni Narasimha Rao
Stone-house pet. Nellore
121 Door no. near Nityananda
Veda patasala. Nellore. }

or

{ To R. Narasimha Rao
V F. A.
V.R. college High School. Nellore } Rao B.

Tenali
(21 Guntur Dt
3-8-27.

From Vangipuram Jagannadharao,
Land-lord
Tenali.



To.
The Chairman,
Mysore Majrai Commissioner &
Committee,
Bangalore

Gentleman,

మీరు తే 22-7-27 తే ఇచ్చిన ఉత్తరంలో వ్రాసిన
ఇనాం కాలంలో సుబ్బరాయుడు కాని మీరు దిద్దిన సంతకాన్ని స్వాధీనపరచుకొని
ఫలపుదుపత్రం ఇవ్వడానికి నేను మిమ్మల్ని అనుమతించుండి వారినిప్రార్థిస్తాం
చాలని. ఈ తరువాత వారికి షరతులేమైనవ్రాసి తెలియపర్చేటట్టు
చూడగలని మిమ్మల్ని ప్రార్థిస్తూ ఉంటాను. ఇట్లు వందనములతో
మీ విధేయుడు నేను సంతకం చేసి ఉంచిన ఉత్తరం
చూచి సంతోషించి నేను సంతకం చేసిన ఉత్తరం
నాకు పంపివేయవలసినదిగా ప్రార్థిస్తున్నాను.

మీరు వ్రాసిన
వరుస నెంబరులు.

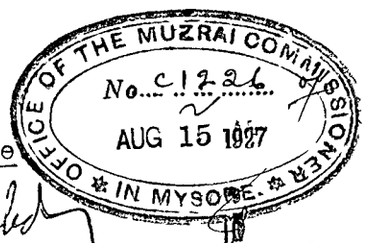
1 పై రు. పెండ్యాల (బ్రహ్మనందం గారి
2 తల్లి. late సాంబయ్యగారి
3. నివాస పాలసుబ్బరాయుడు, వారిపట్టుతాలూకా గుంటూరు జిల్లా.
4. వయస్సు 31 సంవత్సరములు. మాతృభాష తెలుగు రాయడం చదవడం వచ్చును
5. కాపు వెలనాటి, ఉపకులము, ఉపవర్ణం బ్రాహ్మణులతో సమానం
6. విద్య I మేనమామగారి వద్ద కొంతవరకు చదువుకొంటిని.
స్వాధీనపరచుకొనుటకు సంబంధించిన కాగితములు
మొదలగునవి నాకు ఏమియు తెలియదు
మొదటి తెల్లకాగితంమీద వ్రాసినారు
II 20 ఎకరాలు నంజరెడ్డి (బ్రహ్మనందం గారి

Per Regd Post

To

The Muzrai Commissioner in Mysore,

Bangalore



I, M.S.Krishnamurthi, beg to submit the follwoing application for the vacant Peeta of Sri Avanimutt, Mulbagal Taluk as per notice No. .1062 dated 16-7-27 published in papers.

1. Name of the candidate in full.	M. S. Krishna murthy
2. Father's name in full.	Matam Sreenivasa Sastry
3. Candidate's residence and address.	c/of Matam Sreenivasa Sastry, Fort. Kolar.
4. Age (with copy of horoscope)	18 (Copy of Horoscope enclosed)
5. Particular Sect of the Smartha Community to which the candidate belongs.	Velanadu Smartha
6. Education qualifications:- (1) In Sanskrit.	1) Pass in Sanskrit as Second Language in S.S.L.C.
(2) In English.	2) Pass in S.S.L.C
7. Has he had Upanayanam?	Yes.
8. Whether any of his relatives were Matadipatis at any time? If so when and of what Mutt.	Yes. The late 3 successive Matadipathis of Avani mutt are related. The late Swamigalu of this Avani mutt is the maternal uncle of my father and the other 2 Swamigalu were likewise related closely to my grandfather and great grand father.

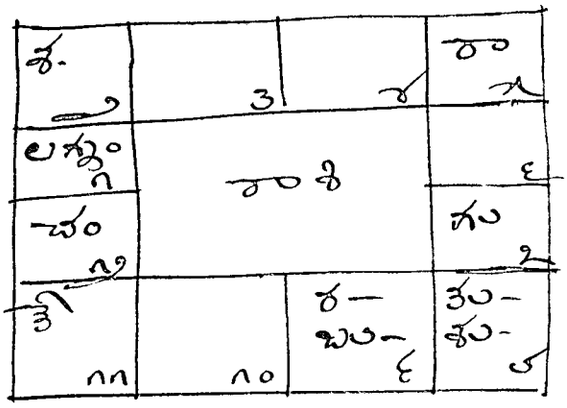
At the request of the Publeic of these parts, I am willing to spare my Second Son M.S. Krishnamurthi to take asramam. M.Srinivasa Sastry

Counter signature of the applicant's father. Fort Kolar

M S Krishna murthy
Signature of the applicant.

శ్రీ శాంకర భాష్య ప్రవేశ పూర్వక సర్వజ్ఞ పీఠారోహణ సప్తతి

స్వస్తి శ్రీ కీలక నామ సంవత్సర కార్తీక శుద్ధ ఏకాదశీ భానువాసరం అనగా ఉపరి గగన విహారి అయిన శ్రీ గురు భగవత్పాదులు ఆకాశ మార్గమున విహరిస్తూ గద్వాల సంస్థానాధీశులు అయిన సోమభూపాలుడి సభకు విచ్చేసినప్పుడు వారి జాతకములు ఇట్లు ఉన్నవి.



సర్వం శుభం.

1. కుటుంబ స్థానంలో శని కేతు భాగంలో వున్నాడు గాన జగద్గురువు కుటుంబవాసి కాని ఆత్మ కుటుంబంలేదు.

2. శంఖ సేనాధిపతి శని ద్వితీయ స్థానంలో కేతు భాగంలో వున్నాడు. మోక్ష సంబంధమైన శంఖ సేనాధిపతి సర్వజ్ఞ జనులకు ప్రాణ జనీయులు.

3. వ్యతీత సూర్య ధిపతి కుజుడు శుక్ర భాగంలో వున్నాడు. గనుక అంతశంఖ భేరీలు కైలాస సాంఖ్య కంగా వ్రుంతున్నవి.

4. సుఖాధిపతి కేతు భాగంలో వున్నాడు గాన సంసార సంబంధమైన సుఖంలేదు. విద్యా వివేకులు సుఖం కలిగి వ్రుంతున్నది.

5. పంచమాధిపతి బుధుడు శుక్ర స్థానంలో వ్రుంచడం వల్ల బుద్ధి చాతుర్యం విశేషంగా వ్రుంతున్నది. సంతాన వ్యర్థమే. విద్యా బుద్ధి విశేషం.

షష్ఠాధిపతి చంద్రుడు రవిభాగంలోనున్నాడు. గానశత్రువులు వుండరు సర్వజనులు విధేయులైవుంటారు. శత్రువర్గవిజేతలవినాకు లయుద్ధములవుతారు.——

2 సప్తమాధిపతి చంద్రుడు. రవిభాగంలోనే శ్రవణండవల్ల. శీఘ్రజాతకానికివివాహంకాదు. కళత్రసుఖంలేదు——

4. అష్టమాధిపతి బుధుడు. చంద్రభాగంలోవున్నాడు. గనుక ర్ంసంవత్సరాలుతుపైబడిన ఆయుర్దాయశంకాస్పోరిష్టంచక్కగాజీవిస్తాడు——

5. భాగ్యాధిపతిశుక్రుడు. కేతుభాగంలోవుండడంవల్ల. పితృయుపైన ఆస్తి. యుూజాతకులుకాదు——

10. రాజ్యాధిపతి. బుధుడు. లాభంలోశుక్రభాగంలోవున్నాడు. గనుక. గర్ం సంవత్సరాలసంధిలో—కేవలంలోవున్మతకర్మలభించి అల్పయుభోగాన్ని అధలంబింపబడుతున్నది. బహుజనాన్ని పోషిస్తూ అధికలాభములుతలుగివుంటున్నది. ఈదేవానికి శిష్యులవల్లతర్మయేకాని. పంశస్థులవల్లకాదు.——

11. లాభాధిపతిగురువుకేతుభాగంలోవుండడంవల్లమోక్షసూచనపైనలాభంసిద్ధించుతూవున్నది.——

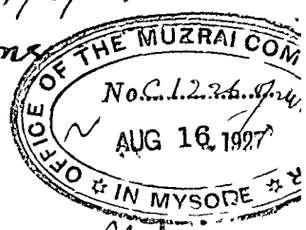
12. వ్యయాధిపతిశని. కేతుభాగంలోవుండేదానివల్లమోక్షసంబంధపైనవ్యయంతల్లితూవున్నది.——

జనకాలానికి చంద్రదశ. యిప్పుడునడిచేది. రాహుదశ. బుధభుక్తి. రావలదశలోనేవినియోగంకాదశ. బుధభుక్తి. రావలసినదానికిబదులుగా. అపకర్మసిద్ధించి. వుపాధిరాజయోగంసిద్ధించగలదు——

సర్వంశుభం.

Trichinopoly
14/8/27.

To.
The Muzzarai Commissioner.
Bangalore.



Respected Sir,

I beg to bring the following few lines to your kind consideration and do the needful.

Some three months ago I came to know from the Vrutantha Patrika that His Holiness Swamiji of Sringeri has recommended Mr. Krishnamurthi the son of Mr. Sriri ... a seat for the vacant Peeta of Avani mutt. It has been advertised in the Hindu of the last month by you that you will receive applications from intending ~~Candidates~~ bachelors below 18 years of the Smartha Community to fill up the vacant Peeta of the A... mutt.

Now I am the class mate of Mr Krishnamurthi for 4 years (I form to III form) and staying in the same house at Robert..., pet. Both of us are born in the same year with a difference of one month (ಇಬ್ಬರಿಗೂ ಸಮ ಹುಟ್ಟಿದ ತಿಂಗಳು ವ್ಯತ್ಯಾಸ ಒಂದು ತಿಂಗಳು - ಆದರೆ ಜನ್ಮವರ್ಷದಲ್ಲಿ ಸಮವಾಗಿರುತ್ತದೆ). by this you can find out that he is not below 18 yrs. He became a man of bad conduct when he joined the High School at Kolar. The peoples of the Kolar dist never wanted ಇವರು Swamiji to be made as the Mattadhipathi Because he was a Grushasta and became a Swamiji when he lost his wife. So the people brought false information saying that late Swamiji wanted to make Krishnamurthi the Mattadhipathi even he told Subbiah who is now trying to make Krishnamurthi the Swamiji, who was with the

Swamiji at Mahabubabad when the Swamiji, who was with omit this
~~the Swamiji.) he~~ breathed his last. Even though
Krishnamurthi is the grand son of the Sister of
the Swamiji and these were in bad terms with
each other when the Swamiji was living

Such being the case Your Honour can think
whether it is real fact.

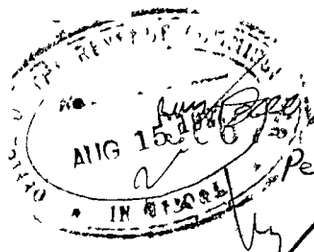
I am quite sure that the Mutt
will earn a very bad name than before. I think
You will consider these words as true ones and
thus refuse his application.

Even though I have got rights
like Krishnamurthi one of my nearest
relations was the Swamiji of the above mutt.
Because I am not below 18 years I am not
sending my application for the Pata. Anyhow
I am going to become a Swamiji in future.
I think that You will not neglect this thinking
that this. a false letter and do the needful

Please excuse me for the trouble
Thanking You in anticipation.
I beg to remain.
Sir.
Yours faithfully
B. Ramaswami.
A well wishers of the State

S/he Murzzaraai com
via Mysore

Bangalore



13-8-1927

Petition Book
15.8.27

THE MUZRAI COMMI
FEB 21

Yours obediently,

Sirs.

Mr. Sarvothamma Rao who had been consulted about the selection of a Brahmachari to succeed to Avani Peeta, intimates that a meeting of the people belonging to Velanadu Community was held at Doddballapur on 17-2-27 and that one Narasimha Rao has been selected. As the next eligible Brahmachari — and requests that his nomination may be accepted.

Orders of Govt. on this office reference will be awaited

22-2

27/2/27

To

18 posted

The Inspector Commissioner in Mysore
Bangalore

S C/1226 of 24 5.

Sir.

With reference to your Office C. No. 1226/26-25 dated 19/21st July 1927, I beg to inform you that the two eligible Candidates for the Sri Ramanuja Matt Peetha, Krishna Iyengar and Sitalamma Sharma have been duly informed that they should present themselves in your office at 9 A.M. on Saturday the 27th instant. The addresses of the two Candidates are given below.
I very much regret the delay caused in ascertaining the addresses of the Candidates.

I beg to remain
Sir
Your most obedient servant

K Srinivasa
Secretary
Mysore Palace Board
Mysore

Dated 21st August 1927
Mysore

1. Krishna Iyengar [illegible] Sriranga Shastry, [illegible]
2. Sitalamma Sharma [illegible] Ramanuja Brindavan, Bangalore. (There seems to be changes as the boy mentioned about the boy's letter from his address in his application to Committee direct to your office).

false information saying that late Swamiji wanted to make Krishnamurthi the Mattadhipathi even he told Subbiah who is now trying to make Krishnamurthi the Swamiji, who was with the Swamiji at Mahabubabad when he breathed his last. Even though Krishnamurthi is the grand son of the sister of the Swamiji and they were in bad terms with each other when the Swamiji was living Such being the case your Honour can think whether it is a real fact.

I am quite sure that the Mutt will earn a very bad name if Krishnamurthi becomes the Swamiji. I think you will consider these words as true and will reject his application even though I have got right like Krishnamurthi one of my relations was the Swamiji of the above Mutt. Because I am not below ~~than~~ 11 years I am not sending my application for this Peeta. Now I am going to become a Swamiji in future. I think that you will consider this as a true fact and do the needful - Please excuse me for the trouble.

I beg to remain.
Sir
Yours faithfully.
B. Ram
A well-wisher of the

E MUZRAI COMM
No. C.1226
AUG 20 1927
SOME HEN

No 281 Mem. dated 19th August 1927.
Forwarded with compliments to the Muzrai Commissioner in Nagpur for disposal
B.O

MV

17-8-27

17 AUG 1927
MUZRAI
D 155 Trichinopoly.
14/8/27.

OFFICE OF THE DEWAN OF MYSORE.
Date of Receipt.....
Petn. Regr. No. 471.

16 A 1927

The Dewan of Mysore.
Bangalore.

Respected Sir.

I beg to bring the following few lines to your Kind Consideration and to the needful

Some three months ago I came to know from Vrutantha" Patrika that His Holiness the Swamy of Sringeri has recommended Mr. Krishna m the Son of Mr. Srinivasa Sastri for the vacant Peeta of Avani mutt. It has been advertised in the Hindu of the last month that the Chairman of the Selecting Comm. of (Muzrai Commissioner) will receive application from the intending bachelors below 18 years of the Smartha community to fill up the Vacant Peeta of the Avani mutt.

Now I am the classmate of Krishna murthi for 4 years (from I form to IV form) and staying in the same house at Robertsonpet. Both of us are born in the same year with a difference of one month ಯಿಂದ ನಾವು ಸಂಬ ಕ್ಲಾಸಿನಲ್ಲಿ ಜೊತೆಗೆ ಇದ್ದೆವು ಮತ್ತು ಒಂದೇ ಮನೆಯಲ್ಲಿ ಇದ್ದೆವು by this your Honour can find out that he is not below 18 years. He became a man of bad conduct when he joined the high school at Kolar. The people of the Kolar district never wanted to Swamiji to made as the mutt adhipathi because he was a Grahastha and became a Swamiji when he his wife. The people of the Kolar Dist brought

P. T. O.

శ్రీమదరుణాచలపర్వతపాదవిరాజమానసంస్థాపక (బ్రహ్మవిద్యా
పీఠసంస్థాపక) పరబ్రహ్మానందాశ్రమస్వామి

Parabrahmandaasramam Vellore District:
Tiruvannamalai 23.7.27
Benares city

Sringeri Mutt comp.

శ్రీ మేజిస్ట్రేటుగారి పాదారవిందములకు కృష్ణస్మరణపూర్వకంగా—
నారాయణస్మరణలు. శ్రీ భరతనామసంవత్సరాషాఢ
బహు 7. గురువారమున జూన్ 21వ తారీఖు ఆంధ్రపత్రికా
యందు బరిదిరువ ప్రకటనయమ్మునొండిడెను. పాత్రార్హ
బాలుర్మరా లేగిగి నేరిదవరిల్లరిగూ ఎందు బరిదిరువవి
షయమున్ను కురుకులవురియాంచనమ్మ ప్రశ్నగళగి
జవాబు బళియువిరెందు నంబిరుత్తేవే. యావుదెంద
రే—

(1) తోలాంరు డిస్ట్రిక్టు మళబాగల తాల్లూక్ గిబ్బే
రిద మూవరిమతాధిపతిగళిదవి తాళియాగిరువుదెందు
మ్మ అదక్కే ఒబ్బ గురుగళమ్మ ఏర్పాడుమూడబేకెంది
భీతియు వరిందస్థానవన్నవీక్షిసువవరు 18 వర్షగళిగి
మీరదవాగే ఇరబేకెందున్న అవరు, అవరిగిసంబంధ
పట్ట గార్డియన్సరు 27.8.27రల్లొళగి బేంగళూరి
గే మేలాంధ్రప్రభుత్వపుదన్న తరబేగంగబేకెందు
ప్రకటిసిరుత్తేవే.

ఉత్తర—

ధైర్యయుక్తవాగి నడియువవరిగే.
స్వాగతవిందు. వేషయుక్తవాగి నడియువవరిగిక్షేమవ
రిందు. ఉపాధిగళిందుండాద పరిహారగళన్ను తాగిసిరు.

తార్కిక 18 సంవత్సరములు ప్రత్యేకంగా ఇరవైకేంద్రకాణ్ణి లుగినమనము ఆగిరచేకేందు బరిదిరుక్కొది. బాలక్ష్మణ లక్ష్మి 13 కర్ణికగళిగే శూన్యర్థమ లుగినమనము ఆగదిద్ద రిచెద్దిపుర్ది. ఆదుదరింద 5 సంవత్సరగళమొదలు 12 సంవత్సరగళొళగే ఆగిరుత్తదె.

(2) నాచెరాగబోకేందు ఉనోకరు శ్వేతు బహుకొంచలూగి ట్టు తెళ్ళిందు బరుచకరళ్ళి బెల్బరణ్ణి మాత్ర గుంపుగళన్నాది ప్లేతరసు వరల్లనే? లుళదవరు చూంగిబరలు బహుదగ కళన్ను తాకే కొండిపురిరా?

(3) 8 కర్ణిక బాలకరణ్ణి రయూరు మాండిదరే వీరక్కే యోగ్య నాణిరుత్తొళ్ 18, 20, 25 కర్ణికగళనే చూంగిద్దాం బేగాగుత్తదే యే.?

(4) యోగ్యరశేయవన్నా, విద్యేంయమన్నా కొండిమాడుత్తారా? కయప్పన్ను తిరిదుమాబుత్తారా?

(5) వీరక్కే అంగచోష్ట వనన్ను, దాంధ్యగళేంయుణ్ణు, కేం పు కణ్ణుంకాదవిష్ట్రా లక్ష్మణగళన్నులిసి శోలవి వీరాంధ్రశేయవన్ను (రాజ్యాధిశేయంరి) మాడిరక్కే దడ్డిన?

(1) ಈ ಪತ್ರಿಕೆಯಲ್ಲಿ ಕಾಣಿಸಿರುವವರ ಹೆಸರು ಶ್ರೀ ತಿ. ಕೃಷ್ಣಮಾಚಾರ್ಯ
ನಾಮಧೇಯವುಳ್ಳವರು

(2) ಇವರ ಯೋಗಾಭ್ಯಾಸದ ಪದ್ಧತಿಯಲ್ಲಿ ನಡೆದವನ್ನು, ಇವರ
ಚರಿತ್ರೆಯನ್ನೂ ಕೇಳುತ್ತಿರುತ್ತೀರಿ. ಇವರ ಜ್ಞಾನ ಶಕ್ತಿಯನ್ನೂ ಕೇಳು
ತ್ತಿರುತ್ತೀರಿ. ಇವರು ಆ ದೇಶದ ಹಿಮಾಚಲ ಪರ್ವತದಲ್ಲೂ ಬಹಳ
ಪ್ರಸಿದ್ಧರು. ಇವರ ಶಿಷ್ಯರು ಅಂದರೆ ಕಾಂಚೀ ನಗರದಲ್ಲಿ
ಪರಿಪಾಲಿಸುತ್ತಿದ್ದ ಕಾಂಚೀ ಕಾಮಕೋಟಿ ಅಧಿಪತಿಗಳಾಗಿದ್ದ
ಮದನ್‌ಸಿಂಗ್, ಮೋಹನ್‌ಸಿಂಗ್, ಧಿಲ್ಲಿಂಗ್, ಇವರುಗಳ ಕಾಲ
ದಲ್ಲಿ ಅವರ ಕುಟುಂಬಕ್ಕೆ ರಾಜಗುರುಗಳಾಗಿದ್ದರು. ಇದಿ
ಯ ಪರಂಪರೆಯಾಗಿರುತ್ತಾರೆ. ಮೈಸೂರಿನಲ್ಲಿ ಇವರ ಯೋಗಶ
ಕ್ತಿ, ವಿದ್ಯೆ, ಯೋಗಸಿದ್ಧಿಯಲ್ಲಿನ ಶಕ್ತಿ ವಿಷಯದಲ್ಲಿ
ಮಹಾರಾಜರು [illegible] ಪ್ರಾರಂಭವಾಗಿ [illegible]
ತ್ತಾ [illegible] ಬಹಳ ಶ್ಲಾಘಿಸುತ್ತಿದ್ದರು.

(3) ವಿಲಾಸವನ್ನೂ, ನಿವಾಸಸ್ಥಾನವನ್ನೂ, ಪುಸ್ತಕವನ್ನೂ [illegible]
ಕೊಟ್ಟಿರುತ್ತಾರೆ.

(4) ರಾಜರ ಆಸ್ಥಾನದಲ್ಲಿ 45 ವರ್ಷಗಳು.

(5) ಯಜುಶ್ಶಾಖೆಗೆ ಸೇರಿದವರು.

(6) ಆಂಧ್ರ, ದ್ರಾವಿಡ, ಹಿಂದೀ, ಮಾತೃಭಾಷೆಗಳಲ್ಲಿಯೂ,
ಆಂಗ್ಲೇಯ ಭಾಷೆಯಲ್ಲಿಯೂ ಪರಿಚಿತರು

(7) ಉಪನಯನವಾಗಿ [illegible] ವಾಗಿರುತ್ತೆ.

(8) ಇರುವವರೆಗೆ [illegible] ಬರೆದಿರುತ್ತೀರಿ.
ಫೋಟೋ [illegible] (ಹಣ್ಣನ್ನು) [illegible]
[illegible]

షెడ్యూల్డు కులాల బ్రహ్మజర్భదించవలసినవిధముగా కోర్టువారిగా కొంతమంది అభిప్రాయమైంది.

ప్రస్తుత ఆంధ్రరాష్ట్రంలో ప్రధానంగా ఉపకారంగా ఉపయోగించే గవర్నమెంటు కరాంజకీయ ఉద్యోగులు, దర్జాస్థగళు (అసిస్టెంట్) కొంతమంది కొంతకాలంపాటు బడిదిరుపుకు సోషలిస్టులాగి ధర్మవిరుద్ధులాగి వెళ్ళిపోయారాగి రవిక శాబాకుజిగళాగి, దేశేంద్రతుల్ల వాద యెల్లరన్ను వంతరాగుత్తా, రాగదల్లి నాకరబ్రహ్మి నాగి, బలదల్లి భీమవన్ను తోరిసుత్తా, భద్రతల్లి చివనసాగి తోరిసుత్తా బొజ్జనదల్లి బ్యాంకుబ్బతియన్ను తోరిసుత్తా కెళగె వోగి కేంద్రతరాద రాజరుగళుంతహరి కాలమున్ని ద్దక్కిసుందువంసాద్ధి నాధీశరు ఇదువరెగే ఎందిగూ రాత్రి తొగళల్లి యారూ యావ దిసాటకింత నవరమూలక ప్రభుతవి ఈ బగి ఇరలిల్లా

(9) హిందూ జాతియల్లద బాలక్క కొంది 4 జాతిగళకరిగూ తొంబత్తాయవాద ఎరడన్నరిశీలు జిల్లా(డిస్ట్రిక్ట్) దవరిల్లర అభిప్రాయవన్ను తిడిదు ఎళు దెసువుదుత్తమ యుక్తవు.

(10) ద్వారకా శారదా ఎరడరంతే రాజేనువియువిద స్వామిగళు. జనరిగే ఉపయుక్తవాగబే, ఇక్కీతడద జనరు దర్మశివిద స్వామిగళు రాజకీయదర్మశివదంతు, ఎరడరు మూలయోగియే ఇరలు తడవన్నిసిద్ధియాగి హిందూజనగళల్లి బాలక్క కొంది జాతిగళవరిగూ, విద్వాంసరూ, ధనికరూ ఇవరిల్లరూ అవకొండిదెసువుదు యుక్తవు అంతరు శరీరగళన్ను ఇడువుదు కొండలు కాణిసి రువ 8, 12, రక్తొళగె సిలక్కే కాగిరువవరన్ను యోజిసబేకాగిరుత్తదె.

(11) 1000 మందలు 2000 మందలు మేలుకొంగి (కోళ్ళుకొంగి)
జిజ్ఞాసువులగళగే ఆధ్యాత్మికార్థ విచారకొంగి జ్ఞానబోధ్యవియు
లుంటాగుకొంకెలుకదేశిసలు శక్తియు కర్తవధికారభేద
గళదివేయింద బోధ్యరాగువుదు ఎంబ విషయవన్నూ గళ
న్ను మొనగళిగే తిరేవాగి శృతకడిసలుళ్ళవరు ఇనశి(అద్వైత)
ఎంధవరందరు యోగ్యరు కర్తమయదల్లి ఇరబహుదు
కుసరగళందలూ ఎంతవుదాళు బిద్దిరువుదు సాధ్యవిల్ల
ల్లా. ఆదుదరింద కర్మకాండవన్ను వు కళిదబళిక వారు ఉపనిష
ద్వాక్యగళన్ను శ్రవణిసిరువుదు యుక్తవు.

(12) ఇవరు చాతుర్వర్ణవన్ను వు కళిదబళిక వారు ఉపనిష
ద్వాక్యవరుకరు. శ్రీ శృంగేరి జగద్గురు వర్యరిందు భారతి
స్వామిగళవరన్ను ఎంతరంగ శిష్యరెన్ను శిష్యరంతరాం
గవరాదవరు. శ్రీమఠద కార్యగళు శృంగేరి, మతదల్లి బేరే
యారిగూ కర్తృత్వభాగ్యవిల్లవేనువ నీతియు శిరువుదు ప్రధానవాదా
మఠాధిపతిగళవరు నడిసుత్తిరువవరు.

మీవేఁచెఁ శృంగేరికుత.

श्रीमदरुणाचल पर्वतोपरि संस्थापित (ब्रह्मविद्यासाधनालय, नामक) परब्रह्मानन्दाश्रमम्

Parabrahmanandasramam
Tiruvannamalai.

Vellore District

Sringeri mutt. camp

Beriakeeth 19

श्रीशंकरो विजयतेतराम् ।

श्रीलश्रीपरमपुनीतयशोधवलितदिगन्तस्य, अशेषसामन्तममभ्यर्चितचरण-युगलस्य, अहर्निश ब्रह्मध्याननिमग्नस्य, श्रौतस्मार्त्तधर्मसंस्थापकस्य, नास्तिकादिमत संहारकस्य, निखिलनिगमागमसारमालोचितहृदयस्य, सर्वतंत्रस्वतंत्रस्य, प्रातःस्मरणीयस्य, श्री १०८ श्रीजगद्गुरु श्रीमत्परमहंसपरिव्राजकाचार्यस्य, दक्षिणाम्नायपरम्परागतचरणांबुजरजः पिशङ्गिताङ्गस्य, श्रीमत्परमहंस परब्रह्मानन्द योगिन्द्र सरस्वती स्वामिनः सकाशात् :-

"योगः चित्तवृत्तिनिरोधः"

जिस आदमी को सीखने की इच्छा हुआ हो उनको (उत्तम मध्यम अधमाधिकारियों में) विचार करके सगुण निर्गुण मार्गोपदेश करते हैं। आश्रम में आइये महद्गुरुचैतन्य मूर्ति का दर्शन कर लीजिये।

Those who are desirous of learning Yoga Practice may go to the undermentioned address, where they will be given instructions in all the three different stages, according to the development of those who seek for it.

BRAHMAVIDYA SADHANALAYA
Near Mulaipala Teertham
Tiruvannamalai.

Established 1914.
On the Hill of T. V. M

Near Mulaipāla
Teertham. Tank.

TENALI.

Brahmavidya Sathanalaya

Badreenatha Sathu
Sreemath Paramahamsa
Parabrahmananda Yogeendra
Saraswathi Swami ghall.

Parabrahmanandasramam,
Tiruvannamalai
camp
Date 23-7-27

(3)
(4)
(5)

ॐ

श्रीगुरुभ्यो नमः

श्रीपर ब्रह्मणे नमः

१३ वां चातुर्मास्याह्वानपत्रिका

श्रीमदरुणाचल महाक्षेत्र से स्वामी श्रीमत्परमहंस

Om

सत्यंवद ! ॥ ब्रह्मैवाहं न संसारी मुक्तोहम् ॥ धर्मंचर

Om Tat Sat

Oh Lovers of God !

A Mutt by the name of "Parabrahmananda Ashramam is in existence (since the year 1914) at Tiruvannamalai in South India. The Mutt helps in the acquisition of "Brahma Vidya" or Supreme Knowledge.

Vedas and Upanishads preach the attainment of true knowledge with the practice of Yoga. This has been well expounded by Sri Jagadguru Adi Sankaracharya in his lucid and expressive languages. Gita also expresses the same.

There are various branches of study in Yoga Practice. This Ashramam aims in imparting practical assistance to beginners according to their special aptitudes under three grades of instructions Viz. (1) Uttama or First (2) Madhyama or Second (3) Adhama or Third. Gentlemen, willing to enter the Ashramam for attaining the above "Brahma Vidya" are generally tested by the Guru of the Ashramam and then admitted. Deciples admitted for Uttama, Madhyama or Adhama grades are expected to be in the service of the Ashrama and of the Guru for at least 3, 6, or 12 months respectively according to the rules of the Ashrama. If the above course is found inconvenient the deciple should worship the Guru with 108, 300, or 1000 offerings (Pujas) respectively according to the grades and which is considered sufficient for attaining the required knowledge.

The entire expenses regarding training, cost of books, messing etc. in undergoing the instruction are to be met with by the deciples themselves.

Further and full particulars on the subject may be obtained personally.

Gentlemen may therefore give due consideration to this and apply to the Ashrama if willing to join.

The deciples of the Mutt.

(1) Thatwartha Pradershini Part 1st. 0-5-0
Part 2nd (Both Telugu) 0-5-0
(2) Gnanayogarahasyam (Tamil) 0-5-0
(3) Bhakti yoga and Sanyasi yoga Rahasyam 0-4-0
(4) Kumara Bhowtika jantra Puja vidhi and
Vigraha puja vidhi (Telugu, Tamil) 1-8-0

ॐ

श्रीगुरुभ्यो नमः

श्रीपर ब्रह्मणे नमः

१३ वां चातुर्मास्याह्वानपत्रिका

श्रीमद्दक्षिणाचल महाक्षेत्र से स्वामी श्रीमत्परमहंस परब्रह्मानन्द योगीन्द्र सरस्वती और स्वामी नारायणानन्दतीर्थ जो व्यासपुजा के लिये चातुर्मास्यदीक्षा विताने के निमित्त श्रीजगद्गुरु शृङ्गेरिशङ्कराचार्य मठ, क्षेमेश्वर घाट पर श्री काशी महाक्षेत्र में आषाढ़ पूर्णिमा को पधारे हैं श्री गीताभाष्य उपदेश करेंगे जिनको सुनने को इच्छा हो आना चाहिये। द्रव्य आदि पूजा सामग्री से महाराज की पूजा करें और गीताभाष्य का उपदेश सुन कर कृतकृत्य होवें। इस कार्य्य में सहायता करना चाहिये। पूजा का जगह केदारजी का मन्दिर। रात्रि को संगीतयुक्त भजन भी होता है। आषाढ़ पूर्णिमा से भाद्रपद पूर्णिमा तक भजनादि होता है।

S. P. P. B Y.
Swami Saraswathi,
Sringeri Matt.

निवेदक—
गणेश जोषी,
क्षेमेश्वर घाट, काशी।

यज्ञेश्वर प्रेस, काशी।

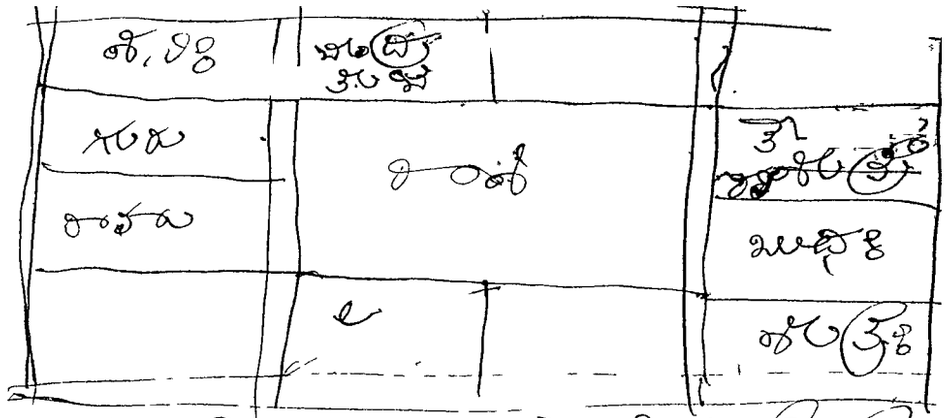
Established 1914.
On the Hill of T. V. M.

Near Mulaipala,
Teertham. Tank.

Brahmavidya Sathanalaya.

Badreenatha Sathu
Sreemath Paramahamsa
arabrahmananda Yogeendra
Saraswathi Swami ghall.

Parabrahmanandasramam,
Tiruvannamalai
camp Bombay
Date 12-5-27



Om

सत्यंवद ! ॥ ब्रह्मैवाहं न संसारी मुक्तोहम् ॥ धर्मंचर !

Om Tat Sat

Oh Lovers of God !

A Mutt by the name of "Parabrahmananda Ashramam" is in existence (since the year 1914) at Tiruvannamalai in South India. The Mutt helps in the acquisition of "Brahma Vidya" or Supreme Knowledge.

Vedas and Upanishads preach the attainment of true knowledge with the practice of Yoga. This has been well expounded by Sri Jagadguru Adi Sankaracharya in his lucid and expressive languages. Gita also expresses the same.

There are various branches of study in Yoga Practice. This Ashramam aims in imparting practical assistance to beginners according to their special aptitudes under three grades of instructions Viz. (1) Uttama or First (2) Madhyama or Second (3) Adhama or Third. Gentlemen willing to enter the Ashramam for attaining the above "Brahma Vidya" are generally tested by the Guru of the Ashramam and then admitted. Deciples admitted for Uttama, Madhyama or Adhama grades are expected to be in the service of the Ashrama and of the Guru for at least 3, 6, or 12 months respectively according to the rules of the Ashrama. If the above course is found inconvenient the deciple should worship the Guru with 108, 300, or 1000 offerings (Pujas) respectively according to the grades and which is considered sufficient for attaining the required knowledge.

The entire expenses regarding training, cost of books, messing etc. in undergoing the instruction are to be met with by the deciples themselves.

Further and full particulars on the subject may be obtained personally.

Gentlemen may therefore give due consideration to this and apply to the Ashrama if willing to join.

The deciples of the Mutt.

(1) Thatwartha Pradershim Part 1st. 0-5-0
Part 2nd (Both Telugu) 0-5-0
(2) Gnanayogarahasyam (Tamil) 0-5-0
(3) Bhakti yoga and Sanyasi yoga Rahasyam 0-4-0
(4) Kumara Bhowtika jantra Puja vidhi and
Vigraha puja vidhi (Telugu, Tamil) 1-8-0

Om!

Sri Vidyasankara Padamavesa Prakasita

Jagadguru Sri Kalyanananda Bharati

Mantacharya Swami Maharaj

SRINGERI SRI VIRUPAKSHA SRI PEETHAM.

Camp, T E N A L I,
(Guntur Dt.

Date, 1st August

C/2.2

From

M.R.R.J.,
Purimi Narayana Rao Esq.,
Private Secretary to H.H. Vyd lyc
Hadreswara, Sri Viru
Dadur arcupa patsa Sri Jagadguru Sri
Kalyanananda Bharati antacharya Swa
Sringeri Sri Virupaksha Sri Peetham, In
To

The Chairman,
Asso [illegible] Commissioner, & Commissioner,

B A & L C R L.

Sir,

I am directed by H.R.H., Jagadguru [illegible] to
send the following information with [illegible] to the [illegible]
published in Andhrapatrika dated [illegible]
office inviting the attention of [illegible]
created in the above [illegible] by [illegible]
Sarkars Khasgi Sri [illegible]
in the Nizam's Dominions [illegible]

2. You [illegible] does not convey to the [illegible]
their attention to pay any [illegible]
one will be promised some [illegible]

[illegible] మలగు దాంభిక సన్యాసులను దాంభికాగ్ని [illegible] త్రుళ్ళరుచ బొట్టకూటిదాసులను గొంపరిని తమ [illegible]
త జేర్చుకొని పలువిధములగు చార్జన్యములచ జేయింపుచున్నారు [illegible]

self as well as to one's own kith & kin . It is not very easy for one to sacrifice one's own pleasures of connubium etc., ~~without~~ without any higher prospects that can satisfy one to aspire to the position of an ~~igno~~ ignorant headship in an unknown mutt to be made a cat's paw in the hands of some belly pampering irreligious brahmins and careless officials who pretend to guide the destinies of the Mutts and temples. So it would have been better if the advertisment were to be painted with the glittering words of some brilliant prospects.

3. Even then the advertisment brilliant as it is in the eyes of the publishers, would excite astonisning laughter to those who know the real aspect of the situation. Neither the Sruthi (Veda) nor the Smruthi (Dharma sastra) have ever dictated such a way in which you intend appointing the head of the vacant mutt. If one thinks that such an appointment is legal in the eyes of the Mujrai department Sruthi and Smruthi say that such an appointment will bless the Mutt not a real head but a Bhrasta whose face the world should not see and whose presence a Raja should not wish to have in his territories. The unsastric ~~aspect~~ (illegal) aspect will be shown in brief in the following lines:--

4. Your advertisement invites the attention of any Smarta Brahmin boy under 18 with the approval of his own father or guardian.. Such a boy is considered even under the true aspect of ordinary Civil Law a minor incapable of guarding one's own interests or to have any self-will or determination to chalk out a fixed regular career to the end of one's own life.

If such a minor be appointed throughm your department at the inconsiderate selfish belly pampering consent of a father or a guardian, your department creates in the Avani Mutt a cuckold of a Bogus sanyasin and a Bhrasta instead of a competent true Sanyasin who is required by Smartha Dharma to fill up the place aptly.

5. The Mutt requires for its Head according to Sampradaya a well versed true sanyasin of the Bharati Sampradaya of the Great Sankaracharya, Sureswaracharya, Vidyaranya and the like magnanimous characters. The Sampradayam is not a thing to be acnieved ~~to~~ at the grace of a royal rod or through the formal ~~appoint~~ appointment of a Mujrai department. Sampradayam should be duly achieved through a duly qualified Sanyasim of the order. Bharati Sampradayam is supposed to have been running its career in 1. Sri Sringeri Sri Virupaksha Mutt, 2. Sringeri Mutt, 3. Pushpagiri Mutt, 4. Avani Mutt; but we are sorry to say that the
1. Sringeri Mutt, 2. Pushpagiri Mutt, and 3. Avani Mutt have now totally failed to preserve the sanctity of the Holy Bharati Sampradayam and we have been urging the world Vedic and those that have an immediate concern with the mutts. It is a well-known fact that the present so called Chandrasekhara Bharati of the Sringeri Mutt was appointed as the Head of the Sringeri Mutt a few days after the demise of the late Swami, from one of the minors of the Murikinadu sect of the brahmins living ~~about~~ upon Sringeri Mutt. He is not as yet intiated by any Sanyasin of the Bharati Sampradaya, yet he is styled a Bharati. There

is no sacrilege more heinous than to allow such a person to be revered as the Head of the Mutt. From this it is plain that Sringeri has lost its prestige of having preserved the sactity of the Bharati Sampradayam; as such it can be said to have been ~~pr~~ fostering irreligious and lawless people in its precincts.

6. The tale of the Pushpagiri mutt is highly sad that it has now become the den of cut-throats and trespassers who have been trying their utmost to make out their fortunes upon the cold blooded murder of the latc youthful sanyasin stabbed at Tharlupadu in May 1922. A rubust, hardy, unmarried, illiterate, Velnati cook has been made to wear the garb with a shaven head some 5 or 6 hours after the murder of the Swamy to stand between the police and the parties to satisfy the cravings of the parties and prevent the police from catching hold the property of the heirless deceased. The cut-throats are now hiding their faces in the jungles of Nizam having been duly excommunicated by our Royal Holiness Sri Jagadguru Swamy Maharaj on 1-9-24; a copy of the order of Excommunication is herewith enclosed.

7. In the jungles of Nizam a Peetham has been touring for the last 100 years with all the pretentions of the seat of Bharati Sampraday but its real nature has been from that time duly informed to the Public at large with formal orders through our Mutt and its present situation is all the more worse. Now a boy of 14 or 15 is seen in holy garbs with a good number of belly pampering brahmins eaking out their livelyhood with the Toy Sanyasin.

8. If you were to appoint the Head of the Avani Mutt after the manner of your advertisement you would fill up the place not ~~a~~ with a

real Head but a Bogus sanyasin prohibited under strict Vedic Law.

9. Your advertisement speaks of an Bhahmacharin only as the proper candidate. We cannot surmise wherein you have collected the material for such a criterion, the great Peetadhipathies Sureswara Vidyaranya and a good many others up to the very moment on the very prominent seat of Sri Sringeri Sri Virupaksham are ~~xxxx~~ blessed Gruhastas and eminent ~~xxx~~ men of letters who have the greatness of all Sastriac glory to stand as monumental ideals of Bharati Sampradayam. It is this glorious pride of true Bharati Sampradayam that made our Royal Holiness Sri Jagadguru Swamy Maharaj to order me to draw your attention to this important paper.

10. Your advertisement speaks that spealal greatness and preference be attached to a candidate from the Velnati sect. This is rather most ludicrous and rediculous. Sringeri Mutt attaches ----- importance to a Murikinati minor, Pushpagiri Mutt too attaches the same Murikinati importance to its Head but Murikinati Boyalagunta Subbanarasayya attaches special importance to a Velnati cook only t serve his own mean ends. Similarly the Bogus Mutt in the Nizams attaches special importance to a Thelagani minor. We cannot se under what circumstances and under what sastriac licence this speci importance is attached only to the special clans of the Andhra sect Brahmins. Neither Sankara nor Sureswara nor Vidyaranya has ever be thed their rights of Jagadgurushlp to any of these three clans or a other clan special of Brahmins. Sankara was a Dravid, Sureswara w a Kanwa and Vidyaranya a karnatic. These are the only three prominent factors on whose greatness rests the main stay of Bharati sampradayam.

and the grandeaur of Jagadgurushipin India. Sankara was no doubt a Brahmacharin of 8 years when he took up his Sanyas. He was never forced by his parents to take up ~~SS~~ Sanyasam nor was appointed by any Mutt department to be the Head of any Mutt. The next successor of Sankara on the Sringeri Mutt was Sureswara, the well-known Mandanamisra, the world wide Kanwa Gruhasta, the husband of Bharati. Vidyaranya who is styled the head of Sringeri Virupaksha on whose glorious throne our Royal Holiness Sri Jagadguru Swamy Maharaj is the 44th Jagadguru, was a Karnatic Gruhasta of letters.

11. The real merrits and equipment for one to become the head of the Avani Mutt, one should be a Sanyasin of the Bharati Sampradaya and Bharati Sampradayam alone and this Bharati Sampradayam is a thing not to be gained by the consent or an appointment of individuals or societies but a glorious achievement that could be derived only from the direct rares of a holy sage of Bharati Sampradayam and this Bharati sampradayam in its pristine purity is preserved only in our Mutt and one who wishes to enjoy the blessings of the Bharati Sampradayam should with all sastriac ceremonial achieve it at the holy feet of our Royal Holiness Sri Jagadguru Swamy Maharaj only. Any other course followed with arrogance and conceit would make matters worse and incur the displeasure of the Holy sages who have promulgated the Holy Order from time immemorial.

12. I have herein enclosed a copy of the Sri Peetha published by our Mutt wherein the real aspect of the Bharati Sampradayam and the competency for the headship of a Mutt of the order are well described. I have herein enclosed a Telugu leaflet~~sheet~~ that gives the same infor-

Om!
Vidyasankara Padamavesa Prakasita
Sri Kalyanananda Bharati
Mantracharya Swami Maharaj,
SRINGERI SRI VIRUPAKSHA SRI PEETHAM.

Camp,

Date, 192

mation and I hope you would take pains to go through them with a careful perusal before you take up any action and I advise you to take special interest and care to take the Holy spiritual guidance of our Royal Holinesss Sri Jagadguru Swamy Maharaj in the appointment of the Avani Mutt, thereby reviving the original prestige of the Bharati Sampradaya to set an example to the other Mutts as well and try to better the condition of the Sringeri Mutt as well over which we hope you have as much control.

I have the honour to remain,

Sir,

Yours truly,

Parimi Narayana Rao.

Private Secretary,
to H.R.H. Sringeri Sri Virupaksha
Sri Peetham, Tenali.

P.S.-- Copies of this have been sent to important papers and personages for information and guidance.

శ్రీ

బ హి ష్కా ర ప త్రి క.

శ్రీమత్పరమహంస పరివ్రాజకాచార్య వర్య పదవాక్యప్రమాణ పారావారపారీణ యమనియమాసన ప్రాణాయామ ప్రత్యాహార ధారణాధ్యాన సమాధ్యష్టాంగ యోగానుష్ఠాన నిష్ఠాగరిష్ఠ తపశ్చక్ర వర్త్యనాద్యవిచ్ఛిన్న గురుపరంపరాప్రాప్త సాంప్రదాయిక షడ్దర్శనస్థాపనాచార్య వ్యాఖ్యాన సింహాసనాధీశ్వర సకలవేదార్థ ప్రకాశక సాంఖ్యత్రయీప్రతిపాదక సకలనిగమాగమ సారహృదయవైదిక మార్గప్రవర్తక సర్వతంత్రస్వతంత్ర విద్యానగరాదిమహారాజధానీ కర్నాటక సింహాసన ప్రతిష్ఠాపనాచార్య తుంగభద్రాతీరవాసబుధ్య శృంగగిరి పుర వరాధీశ్వర శ్రీవిరూపాక్షాధీశ్వర శ్రీమదాచార్యాన్వయ పరివృఢ శ్రీమద్రాజాధిరాజమహారాజ గురుభూమండలాచార్యాద్యన్వర్థ సకలబిరుదావళీవిరాజమాన శ్రీవిద్యాశంకరపదమావేశ ప్రకాశిత శృంగగిరి శ్రీవిరూపాక్ష శ్రీ పీఠాధీశ్వర భారతీ సంప్రదాయసార్వభౌమ జగద్గురు శ్రీబోధానంద భారతీమాంతాచార్య మహాస్వామి కరకమలసంజాత జగద్గురు శ్రీ కల్యాణానందభారతీ మాంతాచార్యస్వాములవారు

శ్రీమద్రమారమణచరణారవింద మరందబిందుసందోహ రసాస్వాదనమత్త మధుకరాయమానమానసులును గురుదేవతానపర్యాకరణధురీణులును శ్రీపరదేవతాకటాక్షపాత్రులును అస్మత్ప్రత్యంత ప్రియాంతేవాసులును నగు చాతుర్వర్ణ్యశిష్యబృందములకును నారాయణస్మరణ పూర్వకముగా వ్రాయించిన శ్రీ ముఖపత్రిక

1. 1922 వసం॥ మేయి 7 వతేదీ ఆదివారము ఉదయము 2 గంటలకు లేటు పుష్పగిరి స్వాములవారగు లేటు అభినవోద్దండ విద్యాశంకరభారతీస్వాములవారు పొదిలితాలూకా తర్లుపాడుగ్రామములో హత్యచేయబడినట్లును, పిమ్మటవారిచరస్థిరాస్థులనగు చంద్రమౌళీశ్వరస్వామివారిని వాడిపీఠమును నక్రమముగా 1. బోయలగుంట సుబ్బనరసయ్య 2. గొజుపల్లి చక్రయ్య (Bogus నృసింహభారతి) 3. బోయలగుంట పున్నయ్య వగయిరాలు ఆక్రమించుకొని యుదయము 9 గంటలకు గొజుపల్లి చక్రయ్య నొకపరివ్రాజకబృవునిజేసి నృసింహభారతియను దొంగపేరునుబెట్టి పీఠమునథిష్ఠింపజేసి గంగిరెద్దును ద్రిప్పినట్లుగిప్పుచు లోకమునువంచించి ద్రవ్యార్జనముజేయుచు దుడుగముల సాగించుచున్నారలని మాయొక్కమహాశ్రీముఖములవలన ను ప్రతిజ్ఞాపత్రికవలనను లోకమునకు వెల్లడిచేసినవిషయమీగద ఇట్టిమాయొక్క యధిక్షేపములకు నాగురుదేవతాద్రవ్యాపహారులు మౌనముద్ర (Estoppel) ధరించితమకనువగు ధర్మవిప్లవకారకులగు దాంభికసన్యాసులను దాంభికాగ్నిహోత్రులను బూట్లకూటిదాసులను గొందరిని తమచెంతజేర్చుకొని పలువిధములగు చార్జన్యములజేయింపుచున్నారలు. అందుమొట్టమొదటికార్యము

పుష్పగిరిపీఠపుశీలుతో రుద్రికోద్ధారినామ్ని సంవత్సరఫాల్గుణశుద్ధ ౧౦ రోజున ప్రకటింపఁబడిన బహిష్కారశాసనమువలనఁ దెలియవచ్చినది. దీనిమూలమునఁ పేరులు మున్నూరు దాంభికాగ్నిహోత్ర ధర్మరక్షణ కార్యప్రచారకులుగా నియమింపఁబడినట్లుగాఁ దెలియుచున్నది. ఇందుమొదటి నామ సంవత్సరము 1915 సం॥ నవంబరునెలలోఁ జరుగుచున్నది. కాఁబట్టి ఈ దోషదూషిత పతితు లందఱూ బహిష్కరింపఁబడిన మర్యాదతోఁ జరుగుచున్నవాఁడు. రెండవసంవత్సరము మొదటిశిష్యుఁడును వియ్యంకుఁడును తాళ్ళగాడును. మూడవవాఁడొక్కఁడు యతిశయమిప్పుడే లోకము చూడఁడని. విరలసమ్మిళితప్రచారముచే గొంతవఱకు గుంటూరుమండలముననుండు శాపఁ బ్రాహ్మణులసంఖ్య తేలినది. ఇఁకముందు తేలనున్నది. ఇట్టి దుర్మార్గులఁదెంతశీఘ్రముగా చంద్రమౌళీశ్వర స్వామివారి ప్రవ్యమును దుర్వినీతులకుఁ బంచిపెట్టుచున్నట్లును గురుదేవతా ధిక్కారమునఁబోధించి దుర్వినీతులుగఁ జేయుచున్నారలు. అహహాకలికాలైభవము. ఇట్టిదుర్మనుముచే లోకము త్వరలోఁ భ్రంశమునఁ బొందుననుటకు సందియములేదు.

2. ఇట్టిమర్మయముచే లోకముచెఱి వర్ణాశ్రమధర్మములకు నింకను బ్రచ్యుతిరాకుండుటకుగా ఈ బహిష్కార శాసనమును ప్రకటింపించుచున్నారము.

3. ప్రకృతమున గింజుపల్లి చక్రయ్య (Bogus నృసింహభారతి) అవిహితబలాత్కార న్యాసపాతదోషదూషితపతితుఁడును, గురుపంక్తివిహీనుఁడును, గురుదేవతాద్రవ్యాపహారియు నగు లోకవంచకుఁడని సర్వసమ్మతుల ప్రకటించియేయున్నారము. "గురుపంక్తివిహీనస్తుభవేత్పంక్తి దూషకః" అను నీశ్వరశాసనము ననుసరించి గింజుపల్లి చక్రయ్య సన్యాసిపంక్తి బాహ్యుఁడగు చున్నాఁడు. ఇతఁడు దోషముల నెంచిన రాష్ట్రమునుండి వెడలఁగొట్టఁబడవలసినంతటి మహాదోషము లనుఁ బాల్పడియున్నాఁడు. అట్టివాఁడు 'పరమపవిత్రుఁడగు జగద్గురువని యాతని చెంతఁజేరి లోకమున దుర్బోధలు చేయువారిలును నంతకంటె నెక్కుడునేరిస్థులని వేర జెప్పనక్కరలేదు.

4. గావున వైదికధర్మరక్షణ తత్పరతచే నీదిగువ నుదహరింపఁబడిన వారలను బహిష్కరింపుచున్నారము. గావున నట్టివారలతోను వారి యనుచరులతోను వారలతో సహభోజనాదికమును సలుపువారలతోఁడను వైదికధర్మ తత్పరులగు చాతుర్వర్ణ్యకములవారును సహభోజన, సవ్యవహార సహవాసాచారముల విరమించి సుఖంబున మనియుమఱుగాక !

పుష్పగిరి పీఠాధివైవమగు చంద్రమౌళీశ్వర స్వామివారిని
వారి పుత్రుల బహిష్కరించిన పాతకులు.

(1) గింజుపల్లి చక్రయ్య (Bogus నృసింహభారతి)
(2) బోయలకుంట సుబ్బనరసయ్య.
(3) గింజుపల్లి పున్నయ్య.

ఈ ముష్కరచేతను దుర్మార్గమునకై ప్రేరేపణ చేయబడి లోకవంచనమునకు
గడంగిన దురాత్ములు.

(1) మల్లాది రామకృష్ణమహాగ్నిచయనులు——బెజవాడ.
(2) గొల్లపూడి లక్ష్మణశాస్త్రిసోమయాజి——బాపట్ల.
(3) కప్పగంతు సీతారామమహాగ్నిచయనులు——

☞ సహభోజనాదికమునకు నర్హతలేని పతితులకడ దీర్ఘప్రసాదముల స్వీకరించి మనియుదమని తలంచుటకంటె వేరనధఃపతన హేతువుండదని ప్రాజ్ఞులు గ్రహింపుదురుగాక !

5. ఇంతియెకాదు. చండాల సంపర్కము గల్గిన దేవాలయ మపవిత్రతజెంది గ్రాహ్యమెటులగానేరదో యీతీరున పుష్పగిరి పీఠాధిపతివమగు చంద్రమౌళీశ్వరుడు నుదట్పీఠమును బతితులగు గింజుపల్లి చక్రయ్య వగైరాల చేతిలో జిక్కియుండుటచే నపవిత్రత జెందియుండుటచే పూజార్హతను గోలుపోయినవి. కావున నట్టివారలనుండి యాచంద్రమౌళీశ్వరాదులు వేరు చేయబడి సంప్రోక్షణము జెందువరకును చాతుర్వర్ణ్యములవారును నవ్వానిచెంతకు బోగూడదనియు శాసింపుచున్నారము.

6. ఇట్టి పరిస్థితుల దెలిసియు మూఢతవహించి గింజుపల్లి చక్రయ్యయే మాకు గురువుగాని వేరొకరు వలదని వ్యవహరింపు దుర్మార్గులు "యథా గురు స్తథా శిష్యః" అనున్యాయము ననుసరించి, చక్రయ్యయొక్క సన్యాసపారిశుద్ధ్యముతో దులదూగు జాతికుల గోత్రపారిశుద్ధ్యముతో నొప్పెడి శాపదగ్ధ బ్రాహ్మణులుగా శాస్త్రములచే నూహింపబడి లోకమునకు వెల్లడిచేయబడుదురు.

7. ఒకానొకవేళ నెవ్వరియినను పై లోకవంచకుల మాయోపాయములకు లోబడి భ్రమజెంది శ్రీపీఠమునందును దత్పీఠేశ్వరులగు మాయందును దురభిప్రాయముల జెందిరేని యద్దానినుండి త్వరలో విముక్తిజెంది సుఖమున మనియుదురుగాక ! లేనిచో నట్టివారలు గురుదేవతాధిక్కారమువలన గలుగు నైహికా ముష్మికానర్థ ప్రాప్తముల పాల్బడుదురని వేరె జెప్పనక్కరలేదు.

8. ☞ గురుదేవతాభక్తి తత్పరులును వైదికధర్మబద్ధులును నిత్యపరముమాచే రక్తాక్షి సంవత్సర జ్యేష్ఠ బహుళ నవమీ సౌమ్యవారమునకు నరియైన 25-6-24 వ తేదీన నియమింపబడిన జగద్గురు శ్రీపరానంద భారతీ స్వాములవారిని పుష్పగిరి సింహాసనాధిపతులుగా దెలిసికొని తమ తమ కార్యముల నెరవేర్చుకొని సుఖమున మనియెదరుగాక !

అభిజ్ఞులగు శిష్యులకు నిశ్శేషికము జెలుపు నవసరములేదు.

మకాం-గుంటూరు,
తేది 1—9—24,
రక్తాక్షి సం॥ భాద్రపదశుద్ధ,
విదియా సోమవాసర॥

ఇట్లు శివమ్.

ఆర్యవైశ్య ప్రెస్, గుంటూరు.

శ్రీ భారతీ సాంప్రదాయము.

"నారాయణ సమారంభాంవిద్యా శంకర మధ్యమాం ।
శ్రీబోధా నందపర్యంతాం వందేగురు పరంపరామ్ ॥" ।

శ్రుతి స్మృతి సదాచార ప్రమాణ బద్ధులగుఁ జాతుర్వర్ణ్యములవారలకును నాచంద్రతారకమగు గౌరవమునొసంగు విద్యావంశము భారతీ సాంప్రదాయముగావున స్వీయవిద్యావంశమును గుర్తెరుంగదలచిన భారతీయుల కెల్లరకును భారతీసాంప్రదాయ స్వరూపజ్ఞాన మావశ్యకము. అట్టిజ్ఞానమును వైదికధర్మాను యాయులకు సుకరంబుగ గలుగుటకుగాను భారతీసాంప్రదాయ చారిత్రము నొకింత సంక్షేపంబుగ ప్రదర్శింపు చున్నారము. భారతీసాంప్రదాయము దశవిధ పరమహంస పరివ్రాజకాచార్య సాంప్రదాయములలో నుత్కృష్టతమంబగుటం జేసి యగ్రగణ్యము. దానంజేసి యీసాంప్రదాయము జగద్గురు సాంప్రదాయమను నతిశయముతో నలరారుచున్నయది. ఈసాంప్రదాయము వేదవిహిత ధర్మముయొక్క నిరతిశయఫలమును గమ్యస్థానము నగుటంజేసి వైదికధర్మాను యాయులందఱకును దృష్టిపథముననుండి తీఱవలయును. అందు బ్రాహ్మణులకు నత్యవసరము. ఈసాంప్రదాయము దృష్టిపథముననుండనిచో వైదికధర్మమహా ఫలమునుఁ బడయుటకుఁగల నియతకారణత్రయంబున ముఖ్యకారణంబగునాచార్యుడు దూరమగును. ఆచార్యుడు దూరమైన విద్యావంశము దూరమగును. విద్యావంశమునకు దూరమైనచో నిహపరనిశ్శ్రేయసముల మూడిటికి దూరమగుగావున నాచార్య సాంప్రదాయమగు భారతీసాంప్రదాయ జ్ఞానమత్యవసర విషయమని వేఱవచింప నక్కరలేదు.

భారతీసాంప్రదాయము దశవిధపరమహంస పరివ్రాజకాచార్య సాంప్రదాయములలో నగ్రగణ్యమగుటచే నద్దానితత్త్వమునుఁ గుర్తెరుంగుటకు మున్ముందుఁ బరమహంస పరివ్రాజకాచార్య తత్త్వజ్ఞాన మావశ్యకముగావున నద్దాని నొకింత నిరూపించెదము.

పరిషదనుజ్ఞ:—ఇహజన్మమునఁగాని లేక జన్మాంతరమునఁగాని శ్రుతిస్మృతి

సదాచార సిద్ధంబులగు నిత్యనైమిత్తిక కర్మంబుల నాచరించుటచే చురితక్షయ
ముగాగఁ జిత్తశుద్ధిగల్గి సాధన చతుష్టయసంపద నంచినపురుషుఁడు బ్రహ్మచర్యము
నుండికాని గార్హస్థ్యమునుండికాని లేదావానప్రస్థమునుండికాని సన్యాసమునుఁ
జేకొనవలయును. అట్లు సన్యాసమునుఁ జేకొనఁదలంచిన పురుషుఁడు పరమహంస
పరివ్రాజకాచార్యుడగు నొకగురువు నాశ్రయించి యాతనియనుగ్రహము వడసి
సన్యాసమునుఁ జేకొనుటకుఁ బరిషదనుజ్ఞనుఁ బ్రొధింపవలయును. సన్యాసము
జేకొనఁదలచినవానికిఁ బరిషదనుజ్ఞవలని ప్రయోజనమెద్దియన వైరాగ్యవంతు
లైనను సన్యాసమునం దిచ్ఛజనించినను సన్యాసమునుఁ జేకొనుటకు శాస్త్రముచే
నిషేధింపఁ బడినవారలు సన్యాసమునుఁ జేకొనగూడదు. సన్యాసమునకు శాస్త్రీ
యయోగ్యతగల వారలే సన్యసింపవలయును. అట్టియోగ్యత లేనివారలెంతవైరా
గ్యవంతులైనను సన్యసింప వీలులేదు. అట్టి యోగ్యతాయోగ్యతా విచారము
పరిషదధీనము గావున సన్యసింపదలచిన వారలకుఁ బరిషదనుజ్ఞ యత్యవసరము
సన్యాసము నిషేధింపఁబడినవారలను శ్రుతిస్మృతులిట్లు నిరూపించుచున్నవి. "అథ
షండఁ పతితోంగనికలఁ స్త్రైణఁ బధిరోర్ధకోమూకఁ పాషండశ్చ క్లీబలింగీకుష్ఠీనైణా
నసమారద్వాజా । భృతకాధ్యాపకశ్శిపివిష్టోఽగ్నిక్రో నాస్తిక్రో వైరాగ్యసహితోప్యేతే
సన్యాసానర్హాస్సన్య స్తాయద్యపిముహా వాక్యోపదేశేనాధి కారిణఁ ॥ ఆరూఢపతితా
పత్యం కునఖ్యాసదంతికఁ । ఋయాతధాంగ నికలోనైవసన్యస్తు మర్హతి ॥ సంప్రత్య
సితానాంచమహా పాతకినాంతథా । వ్రాత్యానామ భిశస్తానాం సన్యాసంనైవకా
రయేత్ ॥ పతితానాం లక్షణమాహా"—"అసింధీ మసిబ్ధీ దేవలోగ్రామ్యయాజకఁ
చానకఁ పాచకశ్చైనషడేతేపతితాద్విజాఁ ॥" ఇఁకదశవిధ బ్రాహ్మణులలో దేవము
నిద్విజులను మూఁడుతెగతుల వారలకుఁదక్క నితరులకు సన్యాసార్హతలేదు. "దేవో
మునిద్విజ శ్రోరాజావైశ్యఁ శూద్రాదోనిషాదకఁ। పశుమ్లేచ్ఛోఽధచాండాలో విప్రా
దశ విధాస్మృతాఁ ॥ అనియాబ్రాదశవిధ బ్రాహ్మణుల నిరూపించియున్నాడు. పరిష
దనుజ్ఞనొక్క యావశ్యకతను "యస్య క్తాచాణిం భిక్షుంగురుమేకం పరిగ్రహేత్।
యతిబ్రుంవైరసు జ్ఞాతో మోక్షాశ్రమము పాశ్రయేత్" "అనుబ్రూహ్మృచపరిశిష్ట
వాక్యము నిర్ధింపుచున్నది. దానంజేసి పరిషదనుజ్ఞవడయనివాని సన్యాసము వేష
మాత్రమునఁ బర్యవసానముసొంది శిష్టజనపూజ్యతనుఁ బడయనేరదు. గావున

సన్యాసము నేకొనువానికి బరిషదనుజ్ఞ ప్రథమకృత్యముగా దలంచబడుచున్నది.

ప్రాయశ్చిత్తము:—పరిషదనుజ్ఞపడసినపిదప కృచ్ఛ్రప్రాయశ్చిత్తము నాచరింప వలయునని "కుర్యాత్కృచ్ఛ్రాణి చత్వారిసన్యసేద్ఘర నాశ్రమీ । ఆశ్రమీకృచ్ఛ్రమేకంతు కృత్వాసన్యాసమర్హతి" యనుశాత్యాయ నవాక్యము విధింపుచున్నది. పిమ్మట గాయత్రీపురశ్చరణము గావింపవలయు.

అష్టశ్రాద్ధములు:—పిమ్మట "దైవమార్షం తతోదివ్యం మానుష్యం భౌతికం తతః। పిత్ర్యాణాం దివ్యమాతృణా మాత్మనోవృద్ధితత్పరమ్ । అనుస్మృత్యుక్తములగు నష్టశ్రాద్ధముల నాచరింపవలయును.

సావిత్రీ ప్రవేశనాదికము"— శ్రాద్ధముల ముగించిన మరుసటి దినమున వపనముసేసికొని యథావిధి స్నానముసేసి హోమాద్రవ్యములను దండాదులను సమకూర్చుకొని దేవాయతనమున నోజల సమీపముననోయుండి సావిత్రీ ప్రవేశన బ్రహ్మన్వాధాన సాయంతనకృత్యముల ముగించి రాత్రియందు జాగరముసేయువలయును ఏతద్విషయమున శౌనకవిధి యిట్లుచరగుచున్నది. "పూర్వేద్యుర్నాందీముఖం కృత్వా బ్రాహ్మణా న్భోజయిత్వా పుణ్యాహం వాచయిత్వా కేశశ్మశ్రులోమనఖానివాపయిత్వా యథావిధి స్నాత్వాహోమాది ద్రవ్యజాత వ్యతిరిక్తం ద్రవ్యం పుత్రాదిభ్యోదత్వాదం డాదీన్నిధాయ దేవాయతనే గ్రామేవా పులినేవారణ్యే వాస్థిత్వా బ్రహ్మాంజలింకృత్వా మానసంజపిత్వా ఉపస్పృశ్య దర్భాం జలిం కృత్వా వేదాదీన్జపిత్వా సక్తుముష్టిం ప్రాశ్యాచమ్య సావిత్రి ప్రవేశనం కృత్వా పురస్తాదాదిత్యస్యా స్తమయాత్పూర్ణాహుతిం హుత్వాసాయమగ్ని కార్యంకృత్వా గ్నుత్తరదేశే దర్భేషుపాత్రాణిసాదయిత్వాగ్ని దక్షిణదేశేదర్భాన్సం స్తీర్యకృష్ణాజి నంచాంతర్ధాయ ఏతస్యాం రాత్ర్యాంజాగరంకర్తవ్యేతి" అత్రపూర్ణాహుతావధి కారిభేదేనభేదోపివ్యవ స్థాపితః బోధాయనేన" తతోస్తమయాత్పూర్వ మాహితాగ్నిశ్చే దాహవనీయే ఏకాగ్నిశ్చేదా పసనాగ్నౌ బ్రహ్మచారీచే ల్లౌకికేఽగ్నౌ విధురశ్చేత్పూరోక్తే నపృష్టోదివివిధానేనో క్తాదితేతేగ్నౌ" ఇతి:—

అగ్నిసమారోపణము:—"పిమ్మట బ్రాహ్మీముహూర్తమున లేచియథావిధి స్నానముసేసి ప్రాతరగ్నికార్యమొనర్చి యాహితాగ్నియైనచో బ్రాజాపత్యేష్టిని గాని, ఆగ్నేయేష్టినిగాని, ఏకాగ్నియైనచో నాగ్నేయస్థాలీపాకమునుజేసి తదనం

తర మగ్నిసమారోపణము సేయవలయును. ఏతద్విషయమున "ప్రాజాపత్యాం నిరూప్యేష్టిం సర్వవేద సదక్షిణామ్. ఆత్మన్యగ్నీన్సమారోప్య బ్రాహ్మణః ప్రవ జేద్గృహాత్" అని మనువునిర్వచించి యున్నారలు.

జలాశయకృత్యము:—పిమ్మట జలాశయమునకుఁ బోయి పుత్రాదులకు సంతసమునుఁ గలుగఁజేసి సంకల్పముగావించి ప్రైషోచ్చారణా భయదానంబుల గావించి యజ్ఞోపవీతము జలమున హోమమునేసి శిఖార్ధమై యుంచఁబడిన కేశముల నూడఁబెరికి జలమునఁ గాని భూమిపైనఁగాని విడచిపెట్టి విష్ణ్వుపార్ధ నముగావించి జలాశయమునుండి దిగంబరుడై వెలుపలికివచ్చియుత్తరదిశనుఁగూర్చి కొంచెము నడచి తిరుగ వెనుకకుమఱలి యథాధికారము యథావిధి కటిసూత్ర కౌపీన కాషాయాంబరముల ధరించి దండమును గ్రహింపవలయును. ఏతద్విషయ మైవాక్యములు"సాగ్నిక స్తూష్ణీకేన విధినాగ్నిసమారోపం విధాయజలాశయం గచ్ఛేత్ తతఃపుత్రందృష్ట్వాత్వం బ్రహ్మేత్యాదివాక్యత్రయం జపేత్ । తతఆశ్రమాత్సన్యాసం గచ్ఛామీతి సంకల్పయేత్ । తతోఽప్సువేదకాహుతిద్వయం హుత్వాయజ్ఞోప వీతం విసృజ్యాద్భిః సంస్పృశ్యాప్సుజుహోతి వేదాంతేతి । తతశ్శిఖార్ధం రక్షీ త్వేశానుత్సృజ్య భూస్స్వాహేతి భూమావప్సువానిక్షిపేత్ । సన్యస్తం మయా సన్యస్తం మయాసన్యస్తం మయేతి త్రిరుక్త్వాభయం సర్వభూతేభ్యః మత్తస్సర్వం ప్రవర్తతే సభామాగోపాయా జస్రఖాయోసీం ద్రస్యవజ్రోసీత్యనేన మంత్రేణ కృతోర్ధ్వం వైణవందండంకౌపీనం పరిగ్రహేదితి.—

సన్యాసస్వరూపము:—సన్యాసమున సర్వమును విడచిసంకల్పపూర్వకముగ ప్రైషోచ్చారణా భయదానముల గావించి శిఖాయజ్ఞోప వీతముల ద్యజించి కటి సూత్రకౌపీన కాషాయాంబరముల ధరియించి దండమునుగ్రహించుట నాందీము ఖము మొదలు దండగ్రహణాంత క్రియాకలాపమీ సన్యాసమునకంగరూపము.

గురూపసదము:—పైనఁజెప్పఁబడిన క్రమమున సన్యాసమునుఁజేసి యాత్మ జ్ఞానముకొఱకు గురుసమీపమునకుఁబో వలయునని " పరీక్ష్యలో కాన్కర్మ చితాన్ బ్రాహ్మణో నిర్వేద మాయాన్నాస్త్యకృతః కృతేన తద్విజ్ఞానార్థం సగురుమేవాభిగచ్ఛేత్స మిత్పాణిశ్శ్రోత్రియం బ్రహ్మనిష్ఠమ్॥ అను శ్రుతి శాసింపు చున్నది.

ప్రణవమహావాక్యోపదేశము:— గురువును సమీపించి పాదగ్రహణము సేసి యథావిధి యాతనిపలనఁ బ్రణవమహావాక్యోపదేశమునుఁ బడయవలయును.

గురులక్షణము:- "తురీయాతీతావధూతదత్తాత్రేయాశ్రమ వాక్యోపదేష్టాకారఃపరమ హంసస్యాపి" "యన్నశ్రుతి శాసనమునసనఁచి తురీయాతీతునో యవధూతనోపరమ హంసనో గురువుగ గ్రహింపవలయును. వీరలలక్షణము మున్ముందువివరింపఁబడును.

దీక్షావిధి:—గురువన్నో దీక్ష సేసి యథావిధి ప్రణవమహా వాక్యోప దేశముగావించి తనశిష్యునకు నామకరణము గావింపవలయును. అట్టినామము త్వంపదార్థముల యైక్యమును బోధింపునదిగానుండవలయునని సాంప్రదాయ విదులు వల్కుచున్నారలు. "త త్త్వంపదార్థయోరైక్యం యత్పదంప్రతిపాదయేత్ తన్నామయతియే కుర్యాద్వాక్యనామ తదిష్యతే" ఇతి. అట్టివిషయమున ఖ్యాతి గాంచిన పూర్వాచార్యుల నామముల నెంతమాత్రమునుంచగూడదు. పిమ్మటగురువు శిష్యునకు నుపనిషదఁతర్గతంబులగుఁ బరమహంసధర్మముల నుపదేశింపవలయును.

దీక్షానంతరకృత్యము:— దీక్షనుఁబడసిన పిమ్మట నీతడు పరమహంసపరి వ్రాజకనామముచే వ్యవహరింప నర్హతనుఁ బడయును. ఇట్టి పరమహంస పరి వ్రాజకుడు వివిదిషువైనచో దీక్షానంతరము గురుసన్నిధియందున పరోక్షాత్మ జ్ఞానమునుఁ బొందువఱకు శ్రవణాదికమునుఁ జేసియు, విద్వాంసుడైనచో నచిర కాలములోనఁ గృతకృత్యుడయ్యు గుర్వనుగ్రహమునుఁ బడసియు యోగపట్టాభి షిక్తుడు గావలయును. యోగపట్టవిధి సాంప్రదాయ విదులచే నిట్లునిర్వహింపఁ బడి యున్నది. "అధీతవిద్యఃసభ్యశ్చేద్దద్యాద్యోగ పట్టంగురుఃపాదౌమృదా త్రిఃప్రక్షాల్య పాదుకాభ్యాంగృహం వ్రజేత్ ద్విగుణం కటిసూత్రంచ బధ్వావా సోఽవగుంఠ్యచ । ఉచ్చాసనంప్రకల్ప్యాప విశేత్తత్రాజ్ఞయాగురోఃసభ్యాదిష్టము పన్యస్యవేదాంతేకించిదేవతు । గురుణావిధివన్న్యాసపూర్వం శంభాభిషేచనం । వాసో మాల్యాదికందత్వా గురుణాయతి భిస్సహ । నమస్కృత్య ప్రపూజ్యాథ స్తోత్రా ణిచపఠేత్తథా । నక్షత్రంచోపదిసంధార్యబంధు భిర్యతిభిస్సహ । గీతాధ్యాయంవిశ్వ రూపం భుంక్ష్వరాద్యాంతమేవచ । తతోనామప్రకర్తవ్యం గురుణాసర్వసమ్మతం । తీర్థాశ్రమవనారణ్య గిరిపర్వతసాగరాఃసరస్వతీ భారతీ చపురీనామానివైదశ। శీపాదసంజయూవాచ్యం నామతస్సంయుజాగమ్ । అద్యారభ్యత్వ యాకార్యం

దీక్షావ్యాఖ్యాదికం సదా । యోగపట్టోపిధాతవ్యం శిష్యేసమ్యక్పరీక్షితే । ఇత్యా
ష్టాంగురుణాదత్తాం గృహీత్వాశిరసాస్వయమ్। ఉత్థాయచతతస్సమ్యక్కర్తా త్వాద
రసమన్వితమ్ । నదోరకంనమస్కుర్యాద్గురుం జ్యేష్టయతీంస్తథా" ఇతి. ఇట్టియోగ
పట్టాభిషేకమును బొందినమహనీయుడు పరమహంస పరివ్రాజకాచార్యుడను
సాధకతముడు బడయును. ఇట్టిపరమహంస పరివ్రాజకాచార్యునే విద్వత్పర మహం
సయనిగూడ బుధులువర్ణించుదురు. ఇట్టిపరమహంస పరివ్రాజకాచార్యుడే
యితరులకు వ్యాఖ్యానోపదేశములఁ జేయుటకును లెస్సగా శిష్యునిఁ బరిశీలించి
యోగపట్టము నిచ్చుటకును అసనాచార్యత్వము నొకరికినిచ్చుటకును నర్హతగ
లిగి యుండుటచే నధికారముగలవాడు. తదితర సన్యాసులెంత మాత్రము నర్హులు
గారు. శ్రీవిద్యాశంకర భగవత్పాదాచార్యాది మహనీయుల చరిత్రములిచట
నిరూపింపఁబడిన సన్యాసవిధికి లక్ష్యములు:— విద్వత్సన్న్యాసము:— సన్యాసము
శాస్త్రదృష్టినసూపరించి వివిదిషా సన్యాసము విద్వత్సన్న్యాసమని రెండువిధములు. అం
దువివిదిషాసన్యాసము కుటీచకబహూదక హంసపరమ హంసలను నాలుగువిధములఁ
బరిగుచున్నది. విద్వత్సన్న్యాసమన్నచో పరమహంసతురీయాతీతావధూతలను మూఁ
డువిధములఁ బరిగుచున్నది. అందు వివిదిషాసన్యాసాంతర్గత పరమహంస సన్యాసము
వివిదిషాపరమహంస సన్యాసము విద్వత్సన్న్యాసాంతర్గత పరమహంస సన్యాసము
విద్వత్పరమహంస సన్యాసమనియును బుధులచే నెన్నఁబడుచున్నది. దానంజేసిపరమ
హంస సన్యాసము వివిదిషా విద్వద్భేదములచే ద్విధమని తెలియనచ్చోడిని
సన్యాసులు వివిదిషాసన్యాసంబుఁ బ్రీవేచ్చచే విద్వదవసరఁ బొందగురుసన్నధి
యందు యథావిధిక్రియాదికమునుఁజేసి వీడువలయును. విద్వదవసరయందు లోఁ
సంగ్రహముగనై వ్యాఖ్యానోపదేశాదికమును యథానిధిచేయుచు సాంగ్రహదాయము
నధివైష్ణవీయువలయును. విద్వత్సన్యాసంబు శాస్త్రవిధింబు మర్యాదలనొకింత
మాత్రమేఁబరువ నిరూపింపఁబడియె:—విద్వత్సన్న్యాసమునఁ బడసెడి కుటీచకాదుల నుద్దేశించి
[illegible]యున్న నిరూపించుచున్నది:— "నాయమాత్మాత్మైకమేణ కుటీచకోబహూ
దకశ్చైవ ప్రాప్యబ్రహ్మవిదోహంస పరమహంసోభూత్వా స్వయూ
పాసనాసంస్కారప్రాబల్యం విదిత్వాదండకమండలు కటిసూత్రకౌపీనాచ్ఛాదనస్య
సంగ్రహ్యైతాన్యదాదిత్యఁ స్వమప్యసన్యస్యేతి శుక్లయాతీతావధూతో పనిషత్"

"యదాలం బుద్ధిర్భవేత్తదాకుటీచకోవా బహూదకోవాహం సోవాపరమహం సోవా త్తత్తన్మంత పూర్వకం కటిసూత్రం కౌపీనందండం కమండలుం సర్వమప్సు విసృజ్యాథ జాతరూప ధరశ్చరేత్" ఇతిపరమహంస పరివ్రాజకోపనిషత్.

అలంబుద్ధి యనగృత కృత్యత, అపకోశాత్మజ్ఞానము, విద్వదవస్థ యని గ్రహిం పునది. అద్దానికి నిదర్శనము యోగపట్టాభిషేకము, యోగపట్టాభిషేకమునుఁ బడిసిన తరువాత వివిదిషా చిహ్నంబులగు దండాదుల యధావిధిత్యజించి సాంబరుడై కాని దిగంబరుడైకాని చరింపుచు లోకసంగ్రహమును నిజేచ్ఛనుఁ జేయునది. ఏతద్విషయమై శ్రుతియిట్లు వక్కాణింపుచున్నది. "నశన్యవిద్యతే కార్యం నలింగం వాపిపశ్చిణి నిర్మమోనిర్భయశ్శాంతో నిర్ద్వందోపరిభోజనఁ। మునికౌపీనవా సాస్యాన్నగ్నోవాధ్యానతత్పరఁ। ఏవంధ్యానపరోయోగీ బ్రహ్మభూయాయకల్పతే" ఇతి నారద పరివ్రాజకోపనిషత్" ఆ తీరుననే "జీర్ణకౌపీనవాసాస్యాన్ముండీనగ్నోధ వాభవేదితి".

"దండహీనోయతిశ్శీఘ్రం యతిత్వాద్ధీయతేధ్రువమ్" ఇత్యాది వాక్యములచే దండత్యాగము ప్రత్యవాయ హేతువుగాఁ దలంచఁబడుచుండ దండత్యాగమునుఁ జేసినవారు లుపదేశాస్త్ర లెట్లులగుచున్నారలనిననట్టి నిషేధము విద్వదవస్థనుఁజెందక నలసతచే దండత్యాగము సేసెడువాని విషయముగాని వేరొండు గాదనియుపట్లుఁ దలంచుటచే సకల శ్రుతిన్యాకోపము మహాదోషము ఘటిల్లు గావున నట్టియభిప్రా యమునుఁ బ్రొజ్జలు దలపెట్టఁగూడదు. విద్వదవస్థనుఁజెంది దండాదికమునుఁద్యజించి లోకసంగ్రహమునకై చరింపు మహాపురుషులనుఁ బరమహంస పరివ్రాజకాచార్యు లనియు విద్వత్పరమహంసలనియుఁ దురీయాతీతులనియు నవధూతలనియు బుధులు శాస్త్రదృష్టిచే బహుభంగుల వర్ణింపుచున్నారలు, అవధూతయను మహాపురుషు డొడలెఱుగకయుఁ బ్రపంచమునుఁ దెలియకయు· గాష్ఠపాషాణాదికమట్లుఁ బడియుండ వలసిన విషయమున నాతఁడు వ్యాఖ్యానోప దేశాదికము నిట్లు జేయగలుగుననినచో నయ్యది దురభిప్రాయమనియు నవధూతయొక్క పరిస్థితులనుఁగూర్చి యవధూతోప నిషద్వాక్యములఁ దిలకించిన యధార్థము దేటపడుననియు నవ్వాని నుదహరింపు చున్నారము:—అధవాకృతకృత్యోస్మాం లోకానుగ్రహకామ్యయా శాస్త్రీయేణైవ మూర్ధ్నావర్తేహం మనుకాష్ఠితి దేవార్చనస్నాన శౌచాచారవర్తనాంవపుఃతారం

జపతుల్యా క్తతద్వత్పరత్వాన్మాయామస్తకం విష్ణుంధ్యాయతుధీర్యద్వా బ్రహ్మనంజేవి
లీయతామ్। సాక్ష్యహంకించిద ప్యత్రనకుర్వేనాపికారయే। కృతకృత్యతయాపునరితి—

ఇట్టి విద్వత్సన్యాసులే సాంప్రదాయ ప్రవర్తకాచార్యులగ బుధులచేఁ దలం
చఁబడుదురు యోగపట్టాభిషేకముచేఁ బరమహంసకు సాంప్రదాయము లభింపును.
అట్టి సాంప్రదాయములు శ్రీవిద్యాశంకర భగవత్పాదాచార్యులవారిచే దశవిధము
లుగ వ్యవస్థనేయఁబడినట్లు సకలలోక విదితము.

ఇంతవఱకుఁ గుటీచకాదులు విద్వత్త్వము సెందననుసరింపవలసిన విధినిరూ
పింపఁబడెను, ఇఁక జన్మాంతర పుణ్యపుంజ పరిపాకవశమున బ్రహ్మచారికిఁగాని గృహ
స్థునకుఁగాని వనప్రస్థునకుఁగాని విద్వత్త్వము లభించినచో నట్టివాఁడేమి చేయవలయు
నను విషయము నొకింత నిరూపించెదము, నారదపరివ్రాజకోపనిషత్తునందు "స్వపుత్ర
మిత్రకళత్రాప్త బంధ్వాదీన్స్వాధ్యాయంచ సర్వకర్మాణిచ సన్యస్యాత్మంబ్రహ్మండంచ
హిత్వాసర్వం కాపీనందండ మాచ్ఛాదనం చత్యక్త్వా" తిఇ పరమహంస పరివ్రాజ
కోపనిషత్తునందు"బ్రహ్మహమస్మీతి తత్వమస్యాది వాక్యార్థస్వరూపసంధానంకుర్వ
ఉదీచీదిశంగచ్ఛేజ్జాతరూపధరశ్చరే దేషసన్యాస స్తదధికారీభవేద్యది గృహస్థిపార్థ
నాపూర్వకమథయం సర్వభూతేభ్యోమత్తస్సర్వం ప్రవర్తతే। సఖామాగోపాయోజ
ఇత్యనేనమంత్రేణ ప్రణవపూర్వకం సలక్షణం వైణవందండంకటిసూత్రం కాపీనం
కమండలుంవివర్ణవస్త్రమేకం పరిగృహ్యాసద్గురుముపగమ్య నత్వాగురుముఖాత్తత్త్వ
మసీతివాక్యం ప్రణవపూర్వకముపలభ్య" ఇతి గృహస్థుడట్టిసన్యాసార్హుడయ్యి
నాందీముఖాది దండగ్రహణాంత కర్మరూపమగు సన్యాసమునాచరించి సద్గురుముఖ
మున నుపదేశముపడసి తీరవలయును. అట్లుగానిచో నధఃపతనముసెందును, సాంప్ర
దాయసిద్ధిలేమిచే గురుపంక్తి విహీనుడగును, "గురుపంక్తివిహీనస్తుభవేత్పంక్తివజిత
తః" యను నీశ్వరశాసనముచే నట్టివాఁడు పంక్తిబాహ్యుడగుచున్నాడు, విద్వత్సన్యాసి
యగు గృహస్థు దండగ్రహణాదికము లేక యేయుపదేశాదికమును బడయగూడదా
యనిన నుపదేశమునకై గురుసమీపమునకు బోవలయుకదా, గురుసమీపమునకు
బోవుటకుఁగాను దండాదికము కర్మాంగముగనే సిద్ధమగుచుండ నయ్యదిలేకుండ
గురుసన్నిధికిఁ జేరుటెట్లో కర్మస్వరూపజ్ఞానకుశలులు యోజింపవలసిన విషయము.
గృహస్థెంతటి విద్వాంసుడైనను నాందీముఖాద్యగ్ని సమారోపణాంత కర్మకలాపము

నాచరించితీరవలయునుఁగదా. పిమ్మటగదా జలాశయకృత్యము. అగ్నిసమారోపణ మునకు పూర్వకృత్యమగు ప్రాజాపత్యేష్టియందుగాని, వైశ్వానరీయేష్టియందుగాని లేదాస్థాలీపాకమందుగాని పాత్రాసాదనంబున దండాదికమునాసాదనసేసి యచ్చట నాసాదింపఁబడిన దండాదికమునుజలాశయమునుండి దిగంబరుఁడైవచ్చిన పిదప ధరించి గురుసన్నిధికి బోవలయునని తేటపడుచున్నది. కేవల దిగంబర భావము తోజలాశయ మునుండి వెడలివచ్చిన వాడంతటనె గురుసన్నిధికి బోవుటయు అట్టివానికెట్టి దీక్షావి ధానములేకుండ దిగంబరిగ నుపదేశముసేయుటయు అద్దానిచే సాంప్రదాయసిద్ధిగల్గు నని తలంచుటయు నేటికెచ్చటను వినరాదు.విద్వత్త్వమును బడసిన శుకాదులు దండా దులఁద్యజించినట్లు సర్వవిధముల వినబడుచున్నది."తత్రపరమహంసానామ సంవర్తకా రుణి శ్వేతకేతు దూర్వాసబుధనిదాఘదత్తాత్రేయ శుకవామదేవ హారీతక ప్రభృత యోఽవ్యక్తలింగావ్యక్తాచారా అనున్మత్తాఉన్మత్తవదాచరంతః పురపరాజ్ముఖా స్త్రీదండకమండలుం భుక్తపాత్రంజలపవిత్రం శిఖాంయజ్ఞోపవీతంచ బహిరంతశ్చైత్యే తత్సర్వం భూస్వాహేత్యప్సు పరిత్యజ్యాత్మా నమన్విచ్ఛేది" తియాజ్ఞవల్క్యోపనిషత్"

ఇచ్చట నుదహరింపఁబడినవారలే బ్రహ్మవిద్యా సంప్రదాయ ప్రవర్తకాచార్యు లగు పరమహంస పరివ్రాజకాచార్యులని ముల్లోకమునెరిగిన విషయమే॥ దానంజేసి విద్వాంసునిచేఁ జేయంబడుదండాదిత్యాగము శ్రుతిస్మృతి సదాచారసిద్ధమై సకలలోక పూజ్యమైయొప్పుచున్నయది. ఇట్టిసకలలోక పూజ్యతను పరమహంస పరివ్రాజకోపని షత్తిట్లు వర్ణింపుచున్నది. "ససర్వక ర్మకృత్స బ్రాహ్మణస్స బ్రహ్మనిష్ఠాపరస్సదేవస్స ఋషిస్సతపస్వీసశ్రేష్ఠస్సఏవసర్వ జ్యేష్ఠస్సఏవ జగద్గురు స్సఏవాహంవిద్ధి । లోకే పరమహంస పరివ్రాజకోదుర్లభతరో యద్యేకోఽస్తిసఏవనిత్యపూతస్సఏవ వేదపురు షోమహాపురుషోయస్తచ్చిత్తం మయ్యేవావతిష్ఠతే। అహంచతస్మిన్నే వావస్థిత"ఇతి॥

ఇట్టిపరమహంస పరివ్రాజకునేయ వధూతోపనిషత్త వధూతగావర్ణింపు చున్నది. "యోయమవధూత మార్గస్థోలో కేదుర్లభతరోనతుబాహుళ్యో యద్యేకో భవతిసఏవనిత్య పూతస్సఏవవైరాగ్య ముక్తిస్సఏవ జ్ఞానాకారస్సఏవ వేదపురుష ఇతిజ్ఞానినోమన్యంతే। మహాపురుషోయస్తచ్చిత్తంమయ్యేవావతిష్ఠతే। అహంచతస్మిన్నే వావస్థిత "ఇతి॥ ఇట్టిపరమహంస పరివ్రాజకాచార్యుని శ్రుతిజగద్గురువను గౌరవము తోఁగాని యాడుచున్నది.

భారతీసాంప్రదాయపు టతిశయము :—పరమహంస పరివ్రాజకాచార్యుడు జగద్గురువని పరమహంస పరివ్రాజకోపనిషత్తు వర్ణింపుచున్నది. దానంజేసి పరమహంస పరివ్రాజకాచార్యుడు దశవిధ సాంప్రదాయములలో నేసాంప్రదాయమునకు జెందినను జగద్గురువుగావచ్చును. దశవిధసాంప్రదాయములును జగద్గురు సాంప్రదాయములేయని చెప్పఁబడవచ్చునట్టి స్థితిలో భారతీసాంప్రదాయమే జగద్గురు సాంప్రదాయమనుటకుఁగల ప్రమాణమెద్దియన నేణుకాతంత్రమని తెలిసికొన వలయును. రేణుకాతంత్రమున దశవిధసాంప్రదాయములలో నొక్క-తీర్థాశ్రమ సరస్వతీభారతీ సాంప్రదాయములు మాత్రము బ్రాహ్మణులందుఁ బరగుచున్నవనియును దదితరము లితరులయందు బరగుచున్నవనియును నిరూపించి యట్టి నాలుగు సాంప్రదాయములఁ గూర్చి వివరింపఁబడిన విశేషముల నొకింత పరిశీలించినచో భారతీసాంప్రదాయపు టతిశయము దేటువడఁగావున నద్దాని నుదహరింపుచున్నారము :— విద్యారణ్యీ॥ "ఇత్యేషుచ వర్ణేషుషడ్భేదాఃప్రకీర్తితా" ఇతి॥ కించ :— "ఏకత్రభిక్షా తీర్థానాం నిద్రాచాన్యత్రనిత్యశః। స్వాఖ్యోపనిషన్నిష్ఠానం। విష్ణోర్నామసహస్రకం। త్రిరుద్రప్రణనంచైవ నిత్యమావర్తయేద్యతిః॥ దివాకరసహస్రాఖ్య సంఖ్యయా ప్రణవంజపేత్। ఏకత్రపంచదివసాన్నాన్యత్రభోభైక్షమాచరేత్। నిదాతత్రైవకర్తవ్యం తతోన్యత్రవ్రజేన్మతిం। గీతాచారాదికంసర్వం సమువస్యాట్పురాయథా। సప్తరాత్రం సరస్వత్యాభిస్సానిద్రాదికం స్మృతం। భారతీమతయస్సర్వేయతీనాం గురవస్మృతాః। ద్విమాసం వాత్రిమాసంవాగామేగామీ స్థితిఃస్మృతా। గీతాదిపారస్సర్వేషాంసమవీతోదితస్సదా। భారతినాంవిశేషస్తు సర్వమంత్రజపస్సదా। ఆదిత్యాదిషుభక్తిశ్చతత్పూజాతన్ని వేదనం। ఏవంవిధానికర్మాణి యతీనాం విహితానిహి॥ "ఇతి" "మహాలక్ష్మీశ్చ గాలాది పాదుకాంతానామంత్రాణాము త్తమంజపం భారతీయతిభిఃకార్యం నిత్యేన నసంశయః। ఓంకారజపయుక్తం త్వన్యేషాంతువినిర్దిశేత్। ప్రణవాదస్య మంత్రాణామనుపాసంతునాచరేత్। ఆచారేద్యదిమూఢాత్మాకారవం నరకంవ్రజేత్। భారతీనామయతీనాంధర్మఉక్తస్స నాతనం॥ "ఇతి" అన్యచ్చ॥— మూఢాభిషిక్తాస్త్రివిధాఃతథా రాజసనంత్రిధా। రాజ్యసింహాసనంచైవ భాష్యసింహాసనంతథా। మంత్రసింహాసనంచేతి త్రివిధాసిద్ధిదాపురా। కృతరాజ్యాభిషేకశ్చ కృతసూత్రాభిషేచనం। పానుకాంతాభిషేకశ్చత్రిధాజేకధితాభువి। భాష్యసింహాసనేచైవ మంత్రసింహాసనేతథా। సూత్రేతు చాదుకాంచగురుభిస్త్వంత్వభిషేచితం॥

THE SRI PEETHAM

A short sketch
of
The Sringeri
Sri Virupaksha
Sree Peetham.

by

Sri Vidyasankara Padamavesa
Prakasita Jagadguru Sri Kalyana-
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With Blessings

of

Bhagavan Narayana,

To The Chairman,
Mysore Nujrai
Commissioner & Committee
Banglore.

"THE SRI PEETHAM."

Sri Peetham is the foremost object that should be within the constant view of each and every individual or society that aspires after Eternal Bliss here below as well as above on high. Hence a short sketch of the Sri Peetham will be of no little advantage to the aspirers of Eternal Bliss. So, we, in the interests of mankind at large, dictate a short summary of the Holiest of the Holy Institutions,-The Sri Peetham.

The term "Sri Peetham" is a shortened form of the term "Sri Vidya Peetham",-which means the seat of "Sri Vidya",-which may loosely be translated as "The Supreme Knowledge". Sri Vidya is divided into two kinds, Apara and Para. Under Apara Vidya comes the Rik, The Yajus, The Sama, The Atharvan and their ten accompaniments; where as that Supreme Knowledge by which the Imperishable Brahman is known, is termed the "Para Vidya". Hence "Sri Peetham" means the seat of the Supreme Knowledge, Apara and Para. Here the term "Peetham" (Seat) does not simply mean any place or any inanimate object, but means the person who is the repository of such Knowledge, for Knowledge is a thing abstract which can never be seen any where apart from the person who is equipped with it. If the personality were not to be taken into consideration, then every

library hall with a few shelves of books would be reckoned as a peetham, which a sane man can never think of as such. All other things besides the holy person who is the manifestation of the Knowledge itself–say the paraphernelia, is only trivial and useless if the real aspect of the Peetham be taken into consideration. Hence the term "Peetham" connotes in its strict sense the personality of the Guru officiating the Peetham and none else. Hence the Guru of the Sri Peetham should be duly qualified to hold the office, and as such he should be equipped with the following qualification.—

He should be well-versed in Vedic lore; he should lead the real Vedic life; he should as well realise the Supreme Brahman; he should have self-control; he should come off from a noble and holy family; he should follow the pure Achara (Ritual); he should be well-known to all; he should be pure in thought, word and deed; he should be competent enough to discharge the duties and responsibilities of the office he holds; he should be well versed in mantra and tantra; and with all these equipments he should be a paramahamsa sanyasin of the Bharati Sampradaya. The term paramahamsa sanyasin is not one that can be easily understood even by great intellects, hence it requires sufficient explanation for a correct understanding of the term, so before treating anything with reference to the qualifications of a Guru it is highly indispensible to know what a paramahamsa sanyasin in general, ought to be; as such We give herein the real status of a Paramahamsa Sanyasin.

The Paramahamsa Sanyasin.

Eternal Bliss as well as freedom from misery, is the highest goal of Religion, for the realisation of which, and which alone, every religion on the face of the Earth, prescribes with majestic authority, a theme ef descipline as the main pursuit of life. The conceptions of Bliss and Freedom are relative; hence, the themes of "descipline are as well relative; hence, whatever may be the status of a religion in the field of religions, every religion presents a peculiar descipline characteristic to its own nature; wherein alone lie the fundamental differences among the religions of the World, be the nature of their general principles, what it may. True to the natural law, Vaidica Dharma, the religion of the Vedas, the religion of the holy Rishis of Aryavarta, urge upon mankind, a descipline for the realistion of the Universal goal, by which alone, it has been keeping up its holy situation, from time immemorial even to the present day, among the various religions of the world, without being shattered by the wears and tears of time.

This holy descipline of Vaidica Dharma is revered by the sacred name, Brahma Nishta. Brahma Nishta presents to a stranger, nay, to a man of ordinary intellect even, a peculiarly variegated appearance, for the reason that it is divided into a good number of grades of descipline, entirely depending upon the physical as well as the mental development of individuals. These grades of descipline, though they apparently differ from one another, all gradually lead the recipients to the common

goal, after the fashion of the different classes of education, that have for their end and aim the highest academical honour of a University.

The courses of descipline into which Brahma Nishta is divided, are four in general, and go by the chracteristic technical name, Ashramas, which means the places of equipment. They are respectively called, the Brahmacharya, the Garhasthya, the Vanaprastha and the Sanyasa; of which the first three go by the general name Karma Nishta. Karma Nishta has for its end and aim the complete development of the holiest virtues that bear the characteristic name Sadhana Chatushtaya sampat; (Fourfold equipment.)

And these are :—

1. Nityanityavastu Viveka ... .. Knowledge of the real and the unreal.

2. Ihamutrartha Viraga ... ... Complete hatred towards the pleasures of this world and in the world to come.

3. Samadi Shatka .. ... The six qualities commencing with sama.

4. Mumukshutvam ... ... Desire for Salvation.

When one is fully equipped with these highest virtues, one is entitled by the Vaidica Dharma to take up the Sanyasa Ashrama and enter into Jnana Nishta; nay, should take up Sanyasa and enter into Jnana Nishta. Thus Karma Nishta has for its object the realisation of

the fourfold equipment and Sanyasa, the very gate of Jnana Nishta, the field of equipment for Salvation, the highest goal of religion. Thus the Brahma Nishta is divided into two different forms, Karma, and Jnana, and commences with the peculiar ceremony, Upanayana, by which every member of the Dwija community of Aryavarta should be purified and initiated. The grandeur of this two-fold Brahma Nishta is very nicely described by Lord Sree Krishna in his teachings to Arjuna.

Whenever one realises the highest virtues, one should take up Sanyasa and enter into Jnana Nishta in its full colours; and the force of the law can be seen in the majestic command of the Veda. Moreover, one who neglects to take up Sanyasa after the proper equipment, is considered by the Vaidica Dharma, a fallen sinner. Thus one is required to take up sanyasa, even from Brahmacharya or from Garhasthya or from Vanaprastha, if he is equipped with the highest virtues; and if one cannot realise the virtues even in Vanaprastha one should remain as such till one's death and should not take up Sanyasa Thus the whole of Vaidica Dharma has for its end and aim the complete realisation of the fourfold equipment and the consequent Sanyasa, the means of realisation of the Universal goal, the Eternal Bliss.

What is Sanyasa then, that holiest Ashrama on whose grandeur alone rests the whole of the Vaidica Dharma: for which the whole of Karma Nishta is a mere probation and how it aids one in the realisation of the Universal goal of Religion, are the prominent questions that surprise the attention of one and all now a days. We, therefore, in the interests of humanity at large, and in the interests of Vaidica Dharma, describe

in brief the real aspect of Sanyasa, in this pamphlet with the best wishes, that the wise and the cultured will take advantage of it.

Vaidica Dharma proclaims that Eternal Bliss is not a thing to be realised only after death and in some unknown regions of the Universe; and that it can be realised by one and all even in this life here below, provided that one's mind is perfectly free from cares and desires, and their impressions; and that the root of misery lies only in the desire after the three fundamental cravings of the flesh, viz., Lust, Wealth and Progeny; and that the root of happiness lies only in minimising one's desires and cares; and that desires can be minimised by renunciation and renunciation alone and not by any other means at all. Desires and cares, whatever their concrete forms may be, are all mere manifestations of the desire after the three fundamental cravings only, and none else. Hence it can be fairly argued that complete renunciation of these fundamental cravings tends to the perfect happiness of mankind at large. It is for this reason alone that Vaidica Dharma proclaims in thousands of roaring voices that perfect renunciation of these fundamental cravings is the basis of Eternal Bliss. And this perfect renunciation of the three fundamental cravings is spoken of as "Sanyasa" by the Vaidica Dharma. Hence the greatness of Sanyasa, the very basis of Eternal Bliss, the Universal goal of Religion.

Perfect renunciation is perfect education; hence it requires gradual training of the mind in a systematic order; but it is not a thing to be achieved haphazardly,

at a single stroke ; and this training towards perfect renunciation goes by the technical name,—Nishta, which is two fold in its nature as has already been described, resembling the ordinary and the advanced courses of Education of a University. Karma Nishta is the ordinary training, whereas Jnana Nishta, the advanced one, while Sanyasa plays the part of the entrance certificate to the advanced course, Jnana Nishta, by which alone Eternal Bliss can be realised.

The greater the desire, the greater the misery, and lesser the happiness ; whereas, the lesser the desire, the lesser the misery and greater the happiness :—is the law of the Vaidica Dharma, and the experiences of thousands of the learned and the wise, bear testimony to the truth of the law. Karma Nishta is therefore entirely based upon this Universal law; and has for its main object the gradual training of the mind in the field of renunciation, the completion of which can be fairly seen in the complete development of the highest virtues, that are revered as the Sadhana Chatushtaya Sampat; when alone a Brahman is entitled to take up Sanyasa and enter into the realms of Jnana Nishta.

This Sadhana Sampat is not a thing that can be realised at a single stroke or in a single life even; but it requires a decently extraordinary training of a good number of lives after lives as dictated by Lord Sri Krishna.

It is, therefore, for this reason alone that the grandeur of Sanyasa is realised by a few extraordinary intellects alone; moreover it can be fairly said that it

requires the culture of a good number of lives even to simply appreciate the merits of Sanyasa in its real aspect. To be brief, one who realises to a certain extent, the disgust of the three fundamental cravings for which human nature pants with miserly eagerness, can be in a position to grasp the merits of Sanyasa and none else. Hence the Vaidica Dharma speaks so highly of Sanyasa and its greatness in the interests of mankind at large.

It is beyond the scope of imagination even, to realise how happiness increases with the lessening of the cares and anxieties; and how much happiness can be realised by one whose mind is completely free from desires and cares, so, the Vaidica Dharma proclaims in brief, the various grades of happiness, which accelerate as desires retard, in some form that would appeal to the human intellect, which runs as follows:

N. B.—The following table forms as it were a meter of happiness enjoyed by the various orders of intellect, in the whole Universe commencing with the Earth and ending with Brahma loka. For every meter, there should be a standard and the standard of Bliss commences with the highest mundane happiness, material alone, without any reference, whatsoever to the spiritual side of it. The highest mundane happiness, rather the Units of happiness, can be seen only in a person who is equipped with the following eight accomplishments; viz.—

1. Bloom of Youth; 2. Perfect wisdom; 3. Perfect scholarship in the Vedas; 4. Unopposed authority; 5. Quickness of action; 6. Sound healh; 7. Sound body;

8. Unopposed lordship over the whole world far and wide, with all the necessary equipments that would befit such Suzerainty.

The happiness of such an Emperor, who is equipped with the above mentioned eight qualifications forms the Standard Unit of Bliss.

Grades of Intellect.	Degrees of Bliss.
1. Emperor with the eight-fold equipment, with desire.	1
2. Emperor with the eightfold equipment, without desire.	100
3. Manushya Gandharva.	10000
4. Deva Gandharva.	1000000
5. Pitries.	100000000
6. Ajana Devas.	10000000000
7. Karma Devas.	1000000000000
8. Devas.	100000000000000
9. Indra.	10000000000000000
10. Brehaspati.	1000000000000000000
11. Prajapati.	100000000000000000000
12. Brahma.	10000000000000000000000

N. *B.*—Cares retard as we go from the Emperor to Brahma; and in Brahma the minimum of cares can be seen.

This happiness of Brahma is described by the Veda, as a mere speck in the ocean of Eternal Bliss, the treasure house of a real Sanyasin.

Hence the grandeur of Sanyasa, as the very means of Salvation.

This Sanyasa, the Royal Diadem of Vaidica Dharma, the very foundation of Blis seternal, is two fold

in its nature; viz:–Primary and Secondary. Primary Sanyasa is otherwise called the Internal; for the reason that it is by culture and experience, the intellectual realisation of thorough hatred, towards the three cravings of the flesh; whereas the Secondary Sanyasa is otherwise termed the exterral, for the reason, that it is the act of publicly severing one's connections by solemn proclamation and on oath and entering the order in its true Sastraic form. To all practical purposes, the external or the secondary form is generally treated as the real Sanyasa, for the reason that the Primary one is mere mental realisation invisible to the eyes. Strictly speaking the Secondary or the external form should thoroughly be backed up by the internal primary form; else the external form would prove a cuckold of Sanyasa, both in this world and in the world to come, if it is imitated for the reason that it commands the respect of the public at large. Hence primary Sanyasa is highly important and should be aimed at by one and all Moreover, the external form, should at the same time, be not neglected, for the silly reason that it is mere showy and trivial. For, by such an act of neglect, one would prove a thief and a moral coward, in the light of Vaidica Dharma, instead of a truthful sane man; for the thought, word, and deed should always harmoniously go hand in hand in each and everything, for one to be called truthful and honest in the light of Vaidica Dharma. Hence one who realises the primary Sanyasa,, should at once spring forward to take up the secondary form and enter Jnana Nishta in its true colours.

Whatever may be the general significance of the law, strict law commands that a Brahman alone - a Brahman by birth - has the privilege to take up this Secondary Sanyasa, if he is fully equipped with the primary one; and prohibits a non-brahman from taking up the secondary one, however competent he may be. So a Brahman and a Brahman alone is allowed by law and, the wise and the learned, to take up sanyasa and no other person is allowed, however nicely he can imitate its features. So a Brahman whose heart fully realises sheer hatred towards the cravings of the flesh;– Lust, wealth and progeny and sincerely pants for salvation and salvation alone, should take up the order in its sastraic form by performing the required ceremonial, prescribed by the law of the Ritual. Ritual means the sastraic procedure of law. Ritual should never be neglected - is the law of the Vaidica Dharma; and one who neglects the Ritual will never be deemed by law and the wise, as sane; and is moreover treated as a sinner and a culprit liable to punishment as is the case with every law, Civil, Criminal or otherwise. In giving this privilege, of sanyasa to a Brahman, the law assumes a two-fold form, the general and the special. By the general law, every Brahman is required to take up sanyasa between fifty and sixty, after fulfilling the duties and responsibilities of Brahmacharya, Garhasthya and Vanaprastha; by which time a Brahman is expected to equip himself naturally with the necessary accomplishments, if he sincerely follows the sastraic descipline from the time of the Upanayana Ceremony. The special law, on the other hand gives the Brahman, the extraordinary privilege of Sanyasa, at any time after the Upanayana

Ceremony, provided that he should be equipped with the sadhana sampat. This special law has for its foundation the fact that some Brahmans achieve an extraordinarily precocious development of the Sadhana Sampat due to the culture and development in their past lives. Strictly speaking, the necessary qualification for Sanyasa is the equipment of Sadhana Sampat only, without any reference to the age of the individual. So a Brahman who is equipped with the necessary qualifications should take up Sanyasa according to the Ritual, rather the procedure, whose brief nature runs as follows :—

A Brahman whose mind is solely bent upon Jnana Nishta, should first of all select the Guru in the person of a saintly cultured Paramahamsa Sanyasin at whose feet he wishes to receive initiation and get his consent by obedience and truthfulness. Then he should request for an assembly of the wise and the learned i. e., Brahman Scholars and Sanyasins. In case one cannot procure a guru at the very time, it is even sufficient if one can procure the assembly of the learned and the wise. He should then express his firm conviction to take up Sanyasa and request the assembly to give its sanction to his action. It is the bounden duty of the wise and the learned to see whether one is competent enough or otherwise, and pronounce a sound judgment. He should necessarily receive the permission of the wise and the learned, and then perform the necessary ceremonial in their midst; the completion of which is seen in :—

I. The proclamation of the two holiest oaths ; viz., - 1. The oath of perfect harmlessness

i. e., the proclamation of one's sincere determination not to do in thought, word or deed, any kind of harm to any living being under any circumstances whatever. 2. The oath of Sanyasa, i. e., the proclamation of one's thorough hatred towards the three cravings of the flesh.

II. The removal of the hair and the sacred thread.

III. The wearing of the Kashaya i. e., the cloth dyed with colour that resembles the chocolate or the orange ; and

IV. The handling of the Danda ; a bamboo stick of a peculiar fashion.

N. B :— The Kashaya and the Danda are generally poken of as the spiritual Symbols of Bhagavan Narayana; nd they resemble to a certain extent, the rod and the own, the Royal Symbols and the like symbols of authority.

A Brahman who finishes the ceremonial in the above-mentioned form is called a *Paramahamsa Sanyasin* and is revered by the followers of Vaidica Dharma, from that moment, as the very incarnation of Bhagavan Narayana.

He should then with these holy spiritual symbols approach the Guru, fall at his feet and pray to him to bless him with the proper initiation. The Guru then gives him the initiation and christens him with a name

after the sastraic fashion, that would befit the Ashrama, with which alone the Paramahamsa should be reckoned thence forward in the world, without any reference whatever to his previous Ashramas and the life therein.

These two ceremonials, the taking up of the Sanyasa and the receiving of the initiation should receive the commendation of the learned and the wise; else one would prove a cuckold of a Sanyasin in the world, instead of a holy saint.

Now that the proper initiation is over, Jnana Nishta opens its gates and the Paramahamsa is allowed to enjoy the realms of it at his leisure; the features of which are a mystery as it were to extraordinary intellects even, but are generally considered as the perfect study of the Upanishads, Brahma Sutras, and the Bhagavat Gita, with their authoritative commentaries at the feet of the Guru, and the realisation of the knowledge imparted by the holy works. These works form the highest texts of Vedanta Philosophy, the perfect realisation of whose knowledge alone, is the highest goal of Vaidica Dharma. The paramahamsa should enjoy the blessings of perfect descipline at the feet of his revered Guru till he is sure of perfection. When the Paramahamsa receives his perfection, he is given the Yogapatta (Diploma) by the Guru, and thence he is allowed to discharge the duties of a Guru, by the Vaidica Dharma. This Yogapatta bears its resemblance to the diploma of the highest honour of a University; and it is conferred as well with due ceremony, whose general nature runs as follows:—

The Guru invites an assembly of Brahmans, the learned and the wise, and asks his desciple to lecture to the audience on any spiritual topic to their entire satisfaction. If the assembly is satisfied, then the paramahamsa is dubbed with one or the other of the ten honours, that would befit his Sampradaya. The honours are : Tirtha; Ashrama, Vana, Aranya, Giri, Parvata, Sagara, Saraswati, Puri, Bharati. These honours have their characteristic significance, but it is now entirely forgotten. Of these ten, Bharati Sampradaya is deemed as the holiest and the highest, for the reason that it is the Sampradaya of Jagadgurus and Jagadgurus alone and no other Sampradaya has been given the privilege of the characteristic featurers that are essential for the Jagadguruship and it is considered as a sacrilege and heinous crime if others imitate the principles of Bharati Sampradaya. This ceremony bears its resemblance to the convocation of a University. After this ceremony, a Paramahamsa is allowed the privileges of a holy Guru, and can be approached by one and all as such. Then and then alone a Paramahamsa Sanyasin is said to be perfect. He is then called a Jivanmukta, nay Brahman himself in human form. Then the Paramahamsa is at liberty to give up his Danda or to keep it with him if he pleases.

This Paramahamsa Sanyasin plays a double part in the world, viz.—

The concrete manifestation, rather the type of Vaidica Dharma, and the defender of Vaidica Dharma. In one respect he is God incarnate for the reason that he

is devoid of all human cravings and that he cares a tuppence for the cares and anxieties of the world; and in the other, he is a first class senior wrangler of Vedanta Philosophy, the imperial throne of all knowledge. It is for this reason alone that Vaidica Dharma speaks so h ighof Sanyasa and Parmahamsa Sanyasin.

Now that the ritual of Sanyasa is described, it is absolutely necessary to describe the duties and responsibilities that form the life principle of a Sanyasin. A good many laws of Vaidica Dharma guide the life of a Sanyasin, the significance of which rests mainly upon the principles of life, viz., Perfect harmlessness, Universal love, perfect renunciation, perfect salvation and highest culture; as such a complete description of all of them is rather beyond the limits of this Pamphlet; so a few general principles will be described to the advantage of the readers.

1. A Paramahamsa should not in general stick up to a single locality ever and anon, but should be travelling from place to place throughout the length and breadth of India during eight months in the year. He should not stir out of the premises of a single locality during the chaturmasya ceremony, commencing with Ashadha purnima and ending with Kartica Purnima. He is at liberty to stop at any place any period of time not exceeding one year at one spur, provided that he proves not a burden to the inhabitants therein, who are required by the Vaidica Dharma to look after the necessaries of a Sanyasin. If the locality is a sacred place of pilgrimage he can stop there any length of time at his will and pleasure.

2. He should visit the various places of pilgrimage at his leisure.

3. He should not claim a permanent locality as his own, and should always bear in mind the law of the wise :- "Foxes have holes, birds have nests, but the son of man hath nowhere to lay his head".

4, He should be rest satisfied with what the people give him with devotion and free will, as regards the necessaries of life. He should never demand for anything and the public are required by Vaidica Dharma, to look after the necessaries of a Sanyasin with due care and devotion.

5. He should get his hair, beard, and moustache, shaved at the required times ; but should not allow them to grow in some fashion or other.

N. B.—He should lead the simplest possible life.

6. He should ever be ready to impart religious instruction to the needy and the deserving.

N. B.—It is the bounden duty of a Paramahamsa to teach the holy texts of Vedanta philosophy to the deserving ; He should therefore never neglect to teach the holy texts, nor should he aim at any sort of remuneration for such service. In the light of Vaidica Dharma even a grihasta is considered a fallen sinner if he demands anything to teach the Veda or Vedanta. What need be said of a Sanyasin were he to commit such a heinous crime ? So with pleasure and free-will a Paramahamsa should teach the holy texts of Vedanta to the deservin

7. He should propagate Vaidica Dharma in its true form among the four classes of people, Brahmans, Kshatriyas, Vysyas, and Sudras ; for which purpose, he should enlighten such public by means of lectures etc., wherever he goes.

8. He should as a defender of faith, defend Vaidica Dharma ever and anon from being corrupted by the heterdox and the irreligious, as well as from the followers of other faiths.

N. B.— He should in such defences adopt only public discussions and open challenges of intellectual greatness, as the means of defence. He should always bear in mind the fact that Vaidica Dharma has had its sound and unshaken foundation upon intellectual greatness and harmlessness, and not upon physical strength or hypocritical means.

9. He should ever be on the alert to condemn harmful irreligions by convincing arguments and open challenges lest the ignorant of the pure faith should fall a prey to the glittering appearances of the irreligions that work out mischief to humanity at large like wolves in sheep-skins.

He should be an unconcerned spectator in all matters other than religious ones.

10. He should never aim at any kind of harm either in thought, word or deed to any person, however detrimental he may prove to the community at large, but

try to bring him round by sound arguments and good examples.

N. B.—Pity the sinner and condemn sin is the watch word of Vaidica Dharma.

These are in general the principles which ought to be observed by all sanyasins in general and there are a few exceptions to the sanyasins of the Bharati Sampradaya.

Now that the life of a Paramahamsa is described in brief, a few words as to the puzzling question, how the simple life of a Paramahamsa is the manifestation of Vaidica Dharma, and how it tends to the realisation of the highest Bliss,—will not be out of place. It has already been described that Vedic law has its firm foundation upon the principle that as one's cares and desires are minimised one's happiness increases and that perfect happiness can be realised when the mind is completly free from desires and cares. To strike a maximum of the desires by which an avaricious mind can be satisfied, is beyond the conception of any intellect; but it can be fairly argued in the light of Vaidica law, that the cares and desires of one can be minimised to a bellyful meal and a piece of clothing that would protect the corporeal rind from the changes of weather; and the experience of a good number of eminent intellects bears testimony to the truth of the principle. Bellyful meal and a piece of clothing are the very essentials of life; hence cannot be avoided. Even in this the Paramahamsa is quite disinterested and rests satisfied with what he gets from the devoted out of their free will and pleasure. In some

extraordinary cases, the Paramahamsa would not care for the meal or clothing even, that he may prove a rigorous defender of the faith. He moves in the world as if he were a boy or lunatic or a devil. Such a Paramahamsa is revered as an Avadhuta by the wise and the learned who can realise his real nature, while the ordinary folk take him for a fit-for-nothing mad man. Strictly speaking, it is beyond the conception of ordinary intellects even to grasp the merits of a Paramahamsa, who is reckoned by Vaidica Dharma as the very manifestation of Bhagavan Narayan the Supreme Cause of the evolution and involution of the Universe.

This is in brief the picture of a Paramahamsa Sanyasin, the defender, nay, the very manifestation of Vaidica Dharma. These, Paramahamsas, are for a good number of reasons, the Gurus and preachers of Vaidica Dharma, however trivial and poverty-stricken their life appears to those conceited nymphs whose eyes are dazzled with duping grandeur of material glamour. A Paramahamsa is the lord of the Universe as it were, and receives such respect and honour wherever Vaidica Dharma holds its sway. So far we have described in brief the highest type of Paramahamsa, in whom the twofold object of Vaidica Dharma is fulfilled, viz., the ideal of salvation and the ideal of perfect Scholarship. Cases of such Sanyasam are very rare, and a few Paramahamsas of such a stamp can be seen with difficulty. But a good number of Brahman Sanyasins in whom the ideal of salvation forms the main principle, can be seen in general, who as well receive highest commendation in the light of Vaidica

Dharma. Brahmans who feel quite disgusted with mundane cares andanxieties after the lapse of their prime of youth, fix their mind upon salvation and take up Sanyasa. These people should also necessarily receive the sanction of the wise and the learned, perform the necessary ritual and receive the proper initiation and training at the feet of a holy Paramahamsa. These Sanyasins generally spend their time in penance and in pilgrimage, depending upon the public for the essentials of their life These, even though they are not well up in literary accomplishments, realise the highest ideal of Vaidica Dharma by their experiences either in this life or in the lives gone by; and by the influencing instruction received at the feet of the Saintly Guru. This kind of Paramahamsas are reckoned as sanyasins of the second class.

Now that the sastraic or legal Sanyasam is described a few words about unsastraic or Bogus sanyasam and Bogus sanyasins who are detrimental to the interests of Vaidica Dharma, nay harmful to the very safety of mankind at large, will not be out of place. Seeing the respect that sanyasa commands in Aryavarta, some ambitious people who aim at respect, and deceitful rogues who aim at the destruction of Vaidica Dharma, have begun to imitate the sacred order to deceive the ignorant and the ordinary and satisfy their personal aims, like wolves in sheep-skins. To achieve the accomplishments of the great is no easy task; yet it is no difficult task to imitate their fashion and dress. It is very difficult, nay, impossible for one to achieve the robust form and the gigantic administrative capacity of a European, but it is

an easy task to imitate his fashion by cropping the hair and wearing a boot and a hat. To imitate a European is rather costly, but to imitate a sanyasin costs very little. So ambitious people, imposters, and men of other kinds have begun to imitate the order; and thus Bogus Sanyasam has had its existence from a long time. It is no wonder, now a days, to see here and there, hundreds of people with shaven heads and coloured cloths of peculiar forms, trumpeting themselves as the highest sanyasins irrespective of talents nay, irrespective of caste, colour or creed; and these people with coloured cloths and beggar bowls are Bogus sanyasins. These can be classified in general into two kinds, viz., Non-Brahmans and Brahman truants. It is more than a blasphemy and a sacrilege, in the light of Vaidica Dharma, if a non-Brahman imitates the holy order by wearing the kashaya, the foremost symbol of the order, however culturered he may be. Yet gangs after gangs of non-Brahmans can be seen in coloured garbs for want of proper scrutiny. In the case of Brahmans even, all are not entitled to wear the garb at their will and pleasure; and such an act is reckoned by law as a heinous crime, as is the case with the wearing of an academical honour by the undeserving. Sanyasam should be taken with the consent of the wise and the learned, after the sastraic manner; else it is illegal. It is no wonder to see a good number of Brahman truants as well itinerating here and there with shaven heads and coloured garbs. If these bogus people were to be termed sanyasins for the simple reason of their coloured cloth and shaven head, their real nature would bless us with wonderful forms of sanyasins, a classification of which runs as follows :—

1. Sanyasins of unknown parentage; 2. Beggarly sanyasins; 3. Robber sanyasins; 4. Political sanyasins; 5. Imposter sanyasins; 6. Jail-bird sanyasins and so on. Strictly speaking, a coloured cloth and a shaven head are not the only symbols of a sanyasin, as a fashioned head and a Uniform are not for a European.

We have hitherto described in brief the various phases of legal sanyasam, the crowning victory of Vaidica Dharma, as well as those of Bogus sanyasam, the deadliest enemy of mankind at large; as such a few words still remain to be told with reference to Royal Sanyasam that has had its start with Bhagavan Narayan, that has been established by His Royal Holiness, Jagadguru Sree Sankara Bhagavat Padacharya. and reorganised by His Royal Highness and Holiness Sri Vidyaranya, to stand as a fortification of defence of Vaidica Dharma, against the demolishing influences of irreligious hypocrites and bogus workers.

It is said hitherto that there are ten kinds of Paramahamsa Sampradayam, nay of Sanyasa Sampradayam itself,-and that the Bharati Sampradaya is represented as the highest and the holiest. The Paramahamsas of the Bharati Sampradaya are dictated as the Gurus of Sanyasins even; hence the Bharati Sampradaya is here termed Royal Sanyasam. Of all the Sanyasins of the Bharati Sampradaya, the highest and the best intelligence is the Jagadguru and none else. It is this Jagadguru that is metonomically called the "Sri Peetham"; and this is in a strict sense the Supreme Spiritual Ruler of Vaidica Dharma.

The duties and responsibilities of the Jagadguru are briefly enunciated as the three fundamental ones;– 1. Sadhu paritranam (Protection of the Sadhus); 2. Dushkrita Vinasam (Destruction of the wicked) and 3. Dharma samsthapanam) the establishment of Dharma). By "Sadhus" are meant, all those followers of Vaidica Dharma who have little interest for money and lust. The wicked are the enemies of Vaidica Dharma, the imposters and pretenders of Vaidica Dharma, and people of the stamp of the Jains, the Bouddhas, the Charvakas, etc.

Dharma is two fold in its character, Jnana and Karma. This Dharma is termed Nishta as well in Bhagavatgita. There is no other thing of interest to the Jagadguru either in this world or in the world to come, than to discharge the three main duties in the interests of Vaidica Dharma for the good of Humanity at lrrge, for the reason that he has neither the cares and anxieties of this world nor the ambition to achieve any thing high in the world to come. It is these duties and responsibilities of the Jagadguru that are deemed as the authority of the Sri Peetham, and such an authority rests only in the person that occupies the seat and not in any way in the seat that is occupied, for the reason that the seat is no more than an inanimate object. If a person that is not qualified in any way for the seat occupies the seat somehow or other, he would prove an ass in a lion's skin and none else. It is a blindfold argument to say that the authority is vested in the seat or in any other thing, irrespective of the qualification of the person that occupies the seat, and it is never considered as sane even in the ordinary course of the world, to think as such.

Now that the Jagadguru is defined in brief, it is as well necessary to define the proper disciples of the Jagad guru i. e., the "Sri Peetham". The disciples are generally divided into four classes main, viz., 1. Uttama (Advanced); 2. Madhyama (Intermediate); 3. Manda (Ordinary) and 4. Atimanda (Elementary). Brahman Paramahamsas come under the Uttama category; Karma yogins form the Madhyama. Those who follow the ordinary path of Vaidica Dharma are the Manda; whereas the blind followers of Dharma are termed the Atimanda. Among the Uttama Disciples, those who belong to the Bharati Sampradaya are known as the Jagadguru Vamsam: while the highest and the best intelligence is the Pati i. e., Peetadhipati. To think that mere age forms the test of greatness is sheer ignorance and no more. It is the best of the Parampara rather Vamsam, that is nominated by the Guru Himself, or that is elected by the wise and the learned, is the Peetadhipati in the strict sense of the term and none else.

Now that we have described in brief the real aspect of the Sri Peetham and its work, we proceed with a historical sketch of it in the form of a summary.

The first and foremost Jagadguru on the Sri Peetham, was Bhagavan Narayana, whose seat, rather the Head Quarters nay capital in the ordinary sense of the world, was in the forest of Badarika, known to the world as Badari Narayanam. The next Jagadguru was Brahma whose seat was in Brahmavarta. Then Vasishta was the Jagadguru; his seat was Ayodhya. The next Jagadguru was Sakti who held his quarters in Nimisaranyam. Then

Parasara; His capital was Kurukshetra. Next came the world wide Jagadguru Krishna Dwaipayana Bhagavan. He is generally known as the Veda Vyasa. His seat was Benares, the lotus of the World. He is said to have lived in the interim between Kali and Dwapara ages. He is as well known as the Bharati Vamsa vivardhana, the Developer of Bharati Vamsa. This Holy Vyasa is the only Highest object of unassailable reverence to every individual that belongs to any of the four races of mankind - the Chaturvarnya, and their followers; as such it can be said that he is the living Jagadguru of the present age. In the beginning of the present Kali Sri Suka succeeded to the seat. He had his seat in the forest of Badarika. Then came Gaudapada, who had his seat in the Badarikasrama, He is known as the author of the holy work - Mandukya Karika. Next came the holy Jagadguru, Govinda Bhagavat Padacharya, who had the pleasure of having his head quarters at Omkar on the river Narbada. He was the spiritual Guru of the Holy Sankara Bhagavat Padacharya, who was given charge of the Sri Peetham. In the 2593rd year of the present kali i. e., B. C. 509, Sunday the5th day of the bright half of Vaisakh, was the holy day of the Avatar of Sri Sankara. This day is the commencement of the Era of Sankara. Sankara's Upanayanam took place in the 5th year. Sankara's Sarvakarma Sanyasam and the consequent initiation into the mysteries of Mahavakya at the lotus feet of Govinda Bhagavatpada, took place in the 8th year. He was conferred the office of jagadguru in the 12th year. He finished his world wide extraordinary commentaries, known by the sacred name "Bhasyam" to the Prasthana-

a. The Upanishads, The Brahmasutra, and the Bhagavat a by the 16th year. During his 16th year he came oss with Veda Vyasa and Visweswara respectively at Benares, who gave him their well-wishes to the commencement of Digvijia. Immediately after this, he met Kumarila-Bhatta the reknowned Acharya of Veda and Purvamimamsa at the holy confluence of the three rivers-the Ganges, the Yamuna and the Saraswati, and received full homage and recognition as the Guru of Kumarila Bhatta. In the 17th year, the reknowned scholar Vedic, Mandana Misra became the disciple of Sankara, who christened him as "Sureswaracharya". Next follows the foundation nay establishment of the "Sri Peetham." In the 18th year of Sankara B. C. 490, he founded the holy mutt at Dwaraka on the seventh day of the bright half of Magha. Dwaraka mutt was the manifestation of Sama Veda. Hastamalaka was appointed there as the Pratinidhi, (Viceroy). In the 23rd year, B. C. 485, Jyotirmutt was founded in Badarikashrama, on Pushya Purnima. It is the manifestation of Atharva Veda. Trotakacharya was appointed Viceroy. In the 24th year, B. C. 484, the Govardhana mutt was founded at Jagannath on the 10th day of the bright half of Vaisakha. It is the manifestation of Rigveda, and Padmapadacharya was made the Viceroy. In the 25th year, B. C. 483 Sree Mutt was founded at Sringagiri on Pushya Purnima. It is the manifestation of Yajurveda, and Sureswaracharya the reknowned Sarvajnya was made the Viceroy all supreme. In the 23rd year, B C. 477 Sankara Bhagavatpadacharya ascended the "Sarvajnya Peetham" in Kashmir; and then left the world for Kailasam, the very province of

Sankara. All the above-mentioned Gurus belong to the Bharati Sampradaya, and Bharati Sampradaya alone, for the reason that they are all direct disciples of Sankara, who belongs to the Bharati Sampradaya of Kristna Dwaipayana Veda Vyasa. The parama hamsa sanyasins of Bharati Sampradaya are dictated by the Sastra, as the Gurus of sanyasins even. Hence Bharati Sampradaya is known as the Jagadguru Sampradaya. The founders of the other sampradayas are Vamadeva and others. They are as well holy and deserve every respect, for the law says that a yati with Danda and Kashaya even should be respected irrespctive of his equipment; and so the custom goes as well. Yet the sanyasins of other sampradayams than Bharati, are not in any way entitled to be Jagadgurus, for the reason that they are out of the pale of the Bharati Sampradaya.

Of the four branches of the Jagadguru Parampara established by Sri Sankara, the Jyotir Mutt parampara was cut off in all its aspects. At Dwaraka it is altogether extinct for the reason that the line is spoiled by occasional breaks and Jerks; and for the reason that the Bharati line is not kept up with strictness of purity. We may as well say that the same fate has befallen upon the Govardhana mutt at Jagannath for the reason that Bharati Sampradaya is not seen, and for the reason that it is occupied by Oria people. Now let us observe the state of things of the parampara at Sringeri. From the time of Sureswaracharya down to the time of Sri Vidya Sankara, widely known as Sri Vidyaranya the line flourished at Sringeri, with all its elegance and glory, so much so that

ingeri mutt commanded such a respect that it was eemed as the capital of Vaidika Dharma in Bharata arsha. Sri Vidya Sankara is known as Vidyaranya for he reason of his authorship of a good number of giagantic orks such as Veda Bhashyam etc. This Vidyasankara as installed at Sringeri as the Jagadguru of Sri Peetham the year 1840 of the Sankara era, ie., 1331 A. D. This idyaranya is generally counted as the eleventh person rom the Great Sankara; but it is a false notion. It is aid by the wise that Vidyaranya is the eleventh person the rotation of Series. In 1845 i. e., A. D. 1336 Sri idya Sankara founded the Empire of Sri Vidyanagar, therwise known as Vizianagar on the river Tungabhadra, the present district of Bellary, in the Kshetra of viruaksha swamivaru. He then placed Bukka Gopala on he throne, and at his request was obliged to have the apital of the Sri Peetam as well in the Kshetra of irupaksheswara. He has then founded the holiest of he Srichakrams, one with eight elephants and eight erpents, and has made it the presiding deity of the Sri eetham. Thus the seat of Sri Peetham had been hanged from Sringeri to Virupaksham; as such the Sri Peetham has gained from that day the general name "Sringeri Sri Virupaksha Sri Peetham". As a consequence of which Sringeri has become a sub office of the Sri Peetham; and to look after the affairs there Sri Vidyasankar Vidyaranya appointed Chandrasekhara Bharati, one of his disciples, as a deputy at Sringeri. During the Pratishta of the town and that of the Sri Chakraraja a mishap happened in the Muhurta. From this Sri Vidyasankara prophesied the destruction of the Empire and the

consequent degradation of the Sri Peetham for a time and the future greatness of it thence. All these prophesies have been recorded in a book known as Kalajnyana. Owing to the inroads of various mischievous people the records of Sringeri Mutt were lost; hence it is impossible to get a correct idea, of the number of Jagadgurus that graced the seat between Sureswaracharya and Sri Vidyasankara Vidyaranya. Yet the name of the Gurus from Vidyaranya are kept up with care. Thus we have before us the names of the Gurus in order, with some important events after the capital of the Sri Peetham was removed to Virupaksham i. e., from the time of Vidyasankara Vidyaranya who may for the sake of convenience be reckoned as the First Jagadguru of the Sringeri Sree Virupaksha Sree Peetham. Sri Vidyasankara Vidyaranya installed Nrisimha Bharati, the best of his desciples, on the Sree Peetham at Virupaksham to be the advisor to the king of Sri Vidyanagar and retired from the worldly life. This Nrisimha Bharati is the 2nd Jagadguru on the Sri Peetham at Virupaksham. From this time the Sri Pithaparampara has begun to develop in a two-fold manner; one the primary and the other Secondary. The primary line belongs to Nrisimha Bharati who was installed as the Jagadguru, where as the secondary line belongs to Chandrasekhara Bharati, who was appointed as the Deputy at Sringeri. After Jagadguru Nrisimha Bharati were installed in succession one after another on the Sri Peetham at Virupaksham (3) Surendra Bharati, (4) Sankara Bharati, (5) Nrisimha Bharati, (6) Sachidananda Bharati, (7) Sankara Bharati, (8) Vidyaranya Bharati (9) Narasimha Bharati, (10) Sankara Bharati (11) Sachidananda Bharati

idyaranya Bharati, (13) Sankara Bharati (14) Sachi-
da Bharati, (15) Sadananda Bharati and (16) Vidya
ara Bharati. In the time of Vidya Sankara Bharati
6th Jagadguru from Vidyasankara Vidyaranya in the
2974 of the Sankara Era i. e, A. D. 1565, the battle
alikota took place; and Vidya Nagar had its complete
truction. This Vidya Sankara had two disciples one
simha Bharati, and the other Vidya Nrisimha Bharati.
the next year Vidya Sankara installed (17) Nrisimha
arati as the Jagadguru on the Sri Pitham; and gave
er to Vidya Nrisimha Bharati to travel as a sishya
tham in the places, namely Chennoor in the subha of
dapa, Kamalapur paragana Mamilabad Veral, Mudur,
emalmadugu, Siruval, Nandel, Attimkur, Bhonda,
Tumkur, Khadnul Alaepur, Vempilipulli, Vendka, Khadiri
and Rachavedu-in these 16 taluqs, and in the country of
Rajuvari Desh and in the country of Nellore and to pay
per cyclical year four thousand shrivri hons (a gold coin
worth rupees four) in return and in default of payment
to restore the possession of the country to the Sri Pee-
tham, and at the same time to work agreeably to
the orders of the Sri Peetham. And this Vidya Nrisimha
Bharati thus became the progenetor of another param-
para known as Pushpagiri Parampara. Jagadguru Nrisi-
mha Bharati installed (18) Vidyaranya Bharati as the
Jagadguru on the Sripeetham. Then followed in succes-
sion one after another (19) Vidya Nrisimha Bharati
(20) Sadananda Bharati (21) Sankara Bharati (22) Vidya-
bhinava Sankara Bharati (23) Uddanda Nrisimha Bharati
(24) Vidya Sankara Bharati (25) Nrisimha Bharati (26)
Vidyaranya Bharati (27) Uddanda Sankara Bharati (28)

Nrisimha Bharati. In the year 2274 of Sankara i. e., 1765 A. D. (29) Abhinava Sankara Bharati was installed. Then followed (30) Uddanda Nrisimha Bhatri and (31) Vidyaranya Bharati. This Vidyaranya Bharati is the 31st Jagadguru on the Sri Peetham from Vidyasankara Vidyaranya the founder of Sringeri Sree Virupaksha Sree Peetham. This Vidyaranya installed his disciple Uddanda Bharati as the Jagadguru (32) in the year 2303 of the Sankara era i. e., A. D. 1794 and retired from the office.

Then some Bogus peethams were started by belly-pampering Brahmans, and as a consequence of which there were disturbances in the south and Dharma was at stake. In the interests of Dharma Uddanda Bharati had to go on tour to the south to put the Bogus peethams down and set matters right. During his sojourn in the south, his Guru the retired Swami Vidvaranya Bharati breathed his last at Hampi hard by Virupaksham; when the handful of the belly pampering Brahmans who were in the service of the Swamy expired, created a bogus sanyasin under the name of Abhinava Sankara, and occupied the mutt etc., proclaiming to the world that this Bogus one was duly given sanyasam and the authority of the Sri Peetham by the Swami expired; which the public of the neighbouring places could not tolerate. So they sent messages to Uddanda Bharati informing him of the mischief done at the mutt; yet the rogues began to work out mischief in the name of the imposter sanyasin. It took nearly two years for Uddanda Bharati to return to his capital. He then disbanded the mischievous

ráhmans and drove the imposter away from the mutt· he disbanded rogues again assembled together reached ·ona, and complained to Peswa Rahunatha Rao against ddanda Bharati. The Peshwa then sent his deputy to Virupaksham to enquire into the real state of things and set matters right. The Deputy found out the truth, yet he requested Uddanda Bharati to show some concession to the belly-pampering Bogus sanyasin. Uddanda Bharati consented and gave the bogus peetham the privilege of touring in Telangana of the Nizam's Dominions, without any religious authority whatever ; and got an agreement from them to the effect. These Brahmans with their imposter began to eke out their livelihood in the Nizam's dominions under the name of Hampi-Virupaksha Peetham; and gradually began to work out mischief among the lost sheep of the Nizam's dominions. It is this leniency of Uddanda Bharati that has been the root cause of the severe harm and unrest for the Sree Peetham· After a while, bogus Peethams arose here and there after the manner of the Hampi Peetham, and there were again disturbances here and there, and to put them to an end and to propagate Dharma Uddanda Bharati had to go on tour again. This is the time of separation of the Sri Peetham from Virupaksham, and the Sri Peetham has not had the opportunity of enjoying the pleasure of the mutt at Virupaksham even to the present day, and the reasons for such separation can be seen from the following incidents. At the instance of the bogus peetham in Telangana, a Brahman Hypocrite by name Virupaksha Sastri came to Uddanda Bharati and settled with him. This Hypocrite gained the confidence of

Uddanda Bharati, by his deceitful means so much so that he was made the prime minister of the Sri Peetham. At the deceitful and hypocritic advice of the Sastri, Uddanda Bharati handed over to his disciple Uddanda Nrisimha Bharati all the authoritative documents of the Sree Peetham. Taking a receipt in return, and asked him to go with the Sastri to Poona to meet the Peshwa and to request him to redress the mischief of the Hampi Peetham touring in Telangana. But sorry to say that after a few days of the despatch Uddanda Bharati breathed his last, near Masulipatam. As a oonsequence of which Uddanda Nrisimha Bharati returned with the Sastri and was installed Peetadhipati of the Sri Peetham. (33). But the Swamy immediately fell ill and at the end of 2 years 3 months and fifteen days expired after installing his disciple Abhinavoddanda Sankara Bharati as Sri Peetadhipati. (34). Then Abhinavoddanda Sankara Bharati, during the examination of his records etc. found only the receipt given by his Guru to his Guru, and not the reeords mentioned therein so he asked Sastri the Prime Minister to produce the records, when sastri flatly refused to do so. The swamy then dismissed the Sastri from the service, when the Sastri left the Peetham taking with him another nine persons, and demanded their salaries that had been in arrears during the illness of the late swamy, as well as another 165 pagodas, the money which the late swamy was said to promise to the Sastri to get for himself the Sree Peetham in short. The Swamiji promised to pay if the Sastri were to return the records, which the swami supposed to have been stolen away by the Sastri. But Sastri refused to return the documents and

wamy refused to pay the demand; when Sastri filed a it against the Swami to recover all the dues in the nerating court, the substance of its decree at Vizagapatam can be summed up as follows.

" The Swamy should pay only the salaries for the service they did, and need not pay the 165 pagodas for the reason that they were promised with a bad intention; and that evidence was not found to believe that Sastri stole away the documents". No doubt the Court could not find any evidence, and it can never do it. How could the roguery of a prime minister find the light of the day? surely cannot. So the Swamiji rather the Peetham lost the documents on which the authority of the peetham rests entirely, and paid the salaries of the rogues in return. Whatever may be the observations of the court with reference to the stealth of the Sastri, yet the documents safely reached the Bogus Peetham, Hampi Virupaksham travelling in Telangana, whose safe custody there can be realised by our readers later on.

Abhinavoddanda Sankara Bharati was thence compelled as it were to stop in the Northern Circars only, where the enlightened Zamindars and the public could understand the real greatness of the Peetham. And this is the beginning of the over-lapping of the glory of the Sree Peetham, as was prophesied by Vidya Sankara Vidyaranya. Seeing the mishap happened to the Sri Peetham Bogus Peethams and subordinate peethams have begun to claim independence and tried even to pull down the prestige of the Sripeetham, and succeded to a great extent. In

the year 2333 of Sankara Era i. e, A D. 1824 Abhinavoddanda Sankara Bharati breathed his last at Vizianagaram in the district of Vizagapatam. There his disciple Abhinavoddanda Bodhananda Vidyasankara Bharati (35) was installed at Vizianagaram with due ceremonial in 1825 at the instance of the orders of the Collector of Vizagapatam. Then succeded Narasimha Sankara Bharati (36). He had four disciples: (1) Uddanda Sankara Bharati, (2) Sachidananda Bharati, (3) Bodhananda Bharati and (4) Abhinava Sankara Bharati of which the fourth Abhinava Sankara Bharati was installed by his Guru (37) This Abhinava Sankara Bharati had two disciples: (1) Sachidananda Bharati, the elder and (2) Nrisimha Sankara Bharati, the younger; of which the younger Nrisimha Sankara Bharati was installed by his Guru (38) Then Vidya Sankara Nrisinha Bharati (39) succeeded. He was also known as Uddanda Bharati. During his reign in the year 2390 of Sankara i. e., A. D. 1881, Widow remarriage movement was set up at Rajamandry, when the Swamiji excommunicated its leaders and sympathisers who were numbered as twenty five. The Swamiji installed his disciple Vidya Nrisimha Sankara Bharati (4) and retired from the office in the year 2405 of Sankara Era i. e., A. D. 1896. This Vidya Nrisimha Sankara Bharati breathed his last at Manda Peta, a village in Godavary district in 2415 S Era i,e. A. D. 1906. The elder disciple Sachidananda Bharati; of Abhinava Sankara Bharati had a disciple Bodhananda Bharati; and this Bodhananda Bharati had a disciple Sachidananda Bharati. And the disciple of this Sachidananda Bharati is Bodhananda Bharati, well-known to

e world as Rani Nrisimha Mahagnichit, Daivagnya va Bhauma, Sarvatantra Swatantra etc. He is as ll styled as the priyatamantevasi (the best disciple) y the late Vidya Nrisimha Sankara Bharati; the Lord f the Sree Peetham. For these reasons the late lord of he Sree Peetham nominated Bodananda Bharati as his uccessor through written and vocal wills, and breathed is last; as a consequence of which wires were sent, and Bodhananda Bharati was invited from Poona and installed as the Jagadguru (41) of the Sri Peetham at Manda Peta with due ceremonial in a few days i. e., on the 30th July 1906.

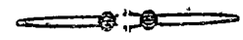
There was a bogus Sanyasin who styled himself Sachidananda Sankara Bharati, but was generally known as Kanakadandi Swami. This Kankadandi Swami grew zealous of the greatness and glory of Bodhananda Bharati; as such he went to the bogus peetham travelling in the Nizam's dominions under the name of Hampi-Virupaksha-Peetham, got from its bogus head an appointment order and filed a suit in the District Munsiff's Court, Rajamandry to undermine and demolish the Sri Peetham in the year 2421 of S. E,, i. e., A. D. 1912. But owing to the benevolence of Paramaswari and to the greatness of Bodhananda Bharati, the very papers that had been once stolen by the traitor Virupaksha Sastri, were actually filed by the agents of the Hampi Swami to maintain his claims over the Sree Peetham. Whereas the old decree of the itinerating Court, was filed by Bodhananda Bharati to maintain the status and position of the Sri Peetham. Really it is a wonder to see that

the papers once stolen away from the Sree Peetham and hidden in the jungles of the Nizam for the last hundred years, saw the broad day light in 1912 in an open Court.– The truth was observed by the Court and the decree was pronounced,–Bodhananda Bharati, the glorious Lord of the Sri Peetham, whereas the Hampi Swami a bogus one eking out his livelihood amidst the lost sheep of the Nizam's Dominions like the ass in a lion's skin. And this is the beginning of the dawn of the Sri Peetham once more, in accordance with the prophesy of Vidya-Sankara Vidyaranya. This Bodhananda Bharati is the same person that was referred to in Kalajnyana as the Abhagni by name Nrisimha the redeemer of the Sree Peetham. It is from this time that Bodhananda Bharati is known to the world with full recognition and glory as "Sri Vidya Sankara Padamavesa Prakasita Jagadguru Sri Bodhananda Bharati Mantacharya Mahaswany Supreme Lord of Sringeri Sri Virupaksha Sri Peetham. From the time the documents had been stolen, down to the time when they saw the light of the day in the open Court at Rajamandry, it is nearly a century; and this century is known as the dark age of the Sri Peetham. During this dark period, wreckless life prevailed in the Sringeri and Pushpagiri mutts for the reason that they had no persons to check their attrocities; as a consequence of which the two branches of the Bharati Sampradaya were cut off without any single exception. Sringagiri Branch was cut off with the expiry of the late Swamy in the year 2421 S. E., i. e., A. D. 1912; while the Pushpagiri Branch was cut off with the cold-blooded murder of the late swamy at Tarlupadu in 2431 S. E., i. e., 1922 A. D.

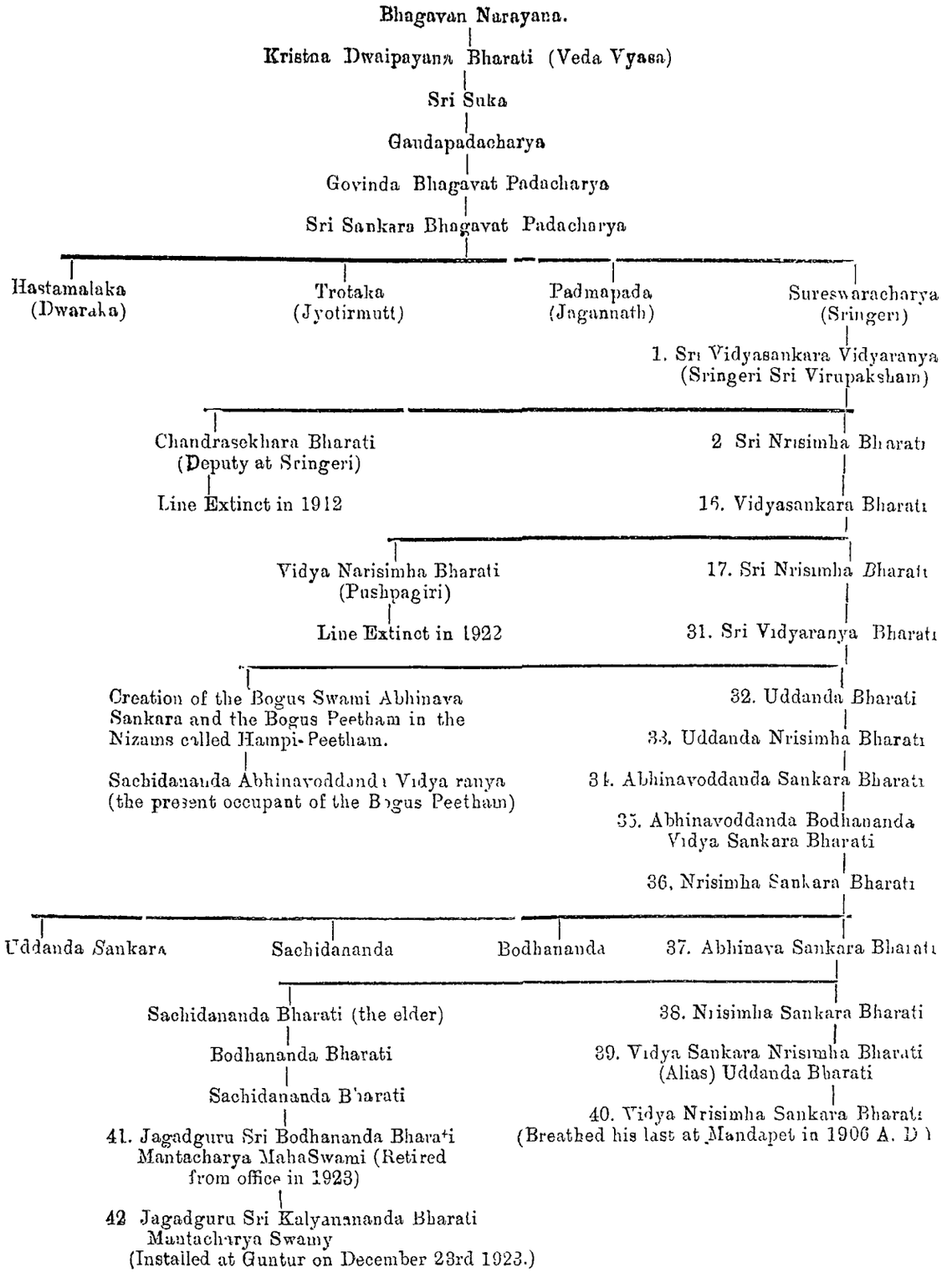
The two Peethams are now in the hands of lawless and belly pampering brahmins who are accustomed to make their fortunes in the name of the Peetadhipatis, out of the funds of the Peethams. These people have placed some insignificant creatures in the garb of Sanyasins, and began to achieve their aims as they please. Thus the two Peethams are now as it were in the custody of the two Sanyasins who are unlawfully styled Sanyasins of Bharati Sampradaya. Stricktly speaking they are neither Sanyasins of the Bharati Sampradaya, nor are they sanyasins worth the name in the light of Sastra. These sanyasins, are devoid of any Guruparampara; hence they are out of the pale of the line in the light of the Sastra. Thus these two Peethams have become dens of iniquity and prove the seats of the Kali Maharaj and not the seats of Dharma at all for which they are intended. The world is oft deceived by imitations; so goes the saying. True to this; world is being deceived by the glittering appearances of these mutts, and people are falling a prey to the clutches of the deceiptful who occupy these mutts; as a consequence of which Vaidika Dharma is at stake and Adharma is prevailng in its splendour having no body to check its progress even to a slight extent. Such being the state of things in Bharata Varsha, Jagadguru Sri Bodhananda Bharati Mantacharya Mahaswmy, the Supreme Lord of the Sringeri Sri Virupaksha Sri Peetham, the Supreme Lord of the Astronomers and the perfect knower of the times, installed his favourite disciple Sree Kalyananda Bharati Swamy, as Supreme Lord (42) of the Sri Peetham, with due ceremonial at Guntur, on the 23rd December in the year 2432 of S. E., i. e.,

A. D. 1923 is known to all. This Kalyananda Bharati Swamy took up his sanyasam and received the proper initiation of the Bharati Sampradaya at the lotus feet of Sree Bodhananda Bharati Mantacharya Mahaswamy in Amalapur on the 22nd August in the year 2416 S. E., i.e. 1907 A. D and spent all these sixteen years in study, meditation, teaching, preaching, etc , for the upheaval of Vaidika Dharma, as far as chances and changes permitted. This the beloved of the Jagadguru, and the beloved of the Para Devata (the 42nd Jagadguru from Vidya Sankara Vidyaranya is now the Vidya Sankara Padamavesa Prakasika Jagadguru Sri Kalyanananda Bharati Manthacharya Swami Maharaj, the Unrivaled and Unassailed Supreme lord of the Sree Peetham known as " Sringeri Sri Virupaksha Sree Peetham.

With the Blessings of,
BHAGAVAN NARAYANAN.

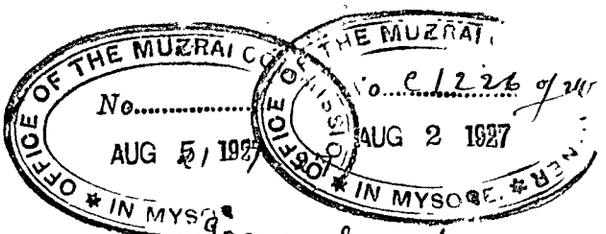


eet a Jagadguru Parampara.


Bhagavan Narayana.
Kristna Dwaipayana Bharati (Veda Vyasa)
Sri Suka
Gaudapadacharya
Govinda Bhagavat Padacharya
Sri Sankara Bhagavat Padacharya
Hastamalaka (Dwaraka)
Trotaka (Jyotirmutt)
Padmapada (Jagannath)
Sureswaracharya (Sringeri)
1. Sri Vidyasankara Vidyaranya (Sringeri Sri Virupaksham)
Chandrasekhara Bharati (Deputy at Sringeri)
Line Extinct in 1912
2 Sri Nrisimha Bharati
16. Vidyasankara Bharati
Vidya Narisimha Bharati (Pushpagiri)
Line Extinct in 1922
17. Sri Nrisimha Bharati
31. Sri Vidyaranya Bharati
Creation of the Bogus Swami Abhinava Sankara and the Bogus Peetham in the Nizams called Hampi-Peetham.
Sachidananda Abhinavoddanda Vidya ranya (the present occupant of the Bogus Peetham)
32. Uddanda Bharati
33. Uddanda Nrisimha Bharati
34. Abhinavoddanda Sankara Bharati
35. Abhinavoddanda Bodhananda Vidya Sankara Bharati
36. Nrisimha Sankara Bharati
Uddanda Sankara
Sachidananda
Bodhananda
37. Abhinava Sankara Bharati
Sachidananda Bharati (the elder)
Bodhananda Bharati
Sachidananda Bharati
41. Jagadguru Sri Bodhananda Bharati Mantacharya MahaSwami (Retired from office in 1923)
42 Jagadguru Sri Kalyanananda Bharati Mantacharya Swamy (Installed at Guntur on December 23rd 1923.)
38. Nrisimha Sankara Bharati
39. Vidya Sankara Nrisimha Bharati (Alias) Uddanda Bharati
40. Vidya Nrisimha Sankara Bharati (Breathed his last at Mandapet in 1906 A. D.)

A summary of important dates.

Incidents.	Sankara Era.	Christian Era
1. The Birth of Sankara-charya.	I	B. C. 509.
2. Establishment of Sree Mutt at Sringeri.	26	B. C. 483
3. Installation of Sri Vidya-sankara (Vidyaranya).	1840	A D. 1331.
4. Building up of Sri Vidya-nagaram and shifting of Sri Peetham to Virupaksham.	1845	A D. 1336.
5 Battle of Talikota and fall of Vidyanagar.	2074	A. D. 1565.
6. Installation of Nrisimha Bharati the 17th Jagadguru from Vidya Sankara Vidyaranya	2075	A. D. 1566.
7. Appointment of Pushpagiri Peetham	2075	A. D. 1566.
8. Installation of Abinavo-ddanda Sankara Bharati (33).	2303	A. D. 1794
9 The formation of Hampi Peetham (Bogus)		
10. Installation of Abhinavo-ddanda Bodhananda Vidya-sankara Bharati (35)	2334	A. D. 1825.
11. Installation of Abhinavo-ddanda Nrisimha Sankara Bharati (36)	2350	A. D 1841.
12. Installation of Abhinavo-ddanda Sankara Bharati (37)	2367	A. D. 1858
13. Installation of Nrisimha Sankara Bharati (38)	2382	A. D. 1873.
14. Installation of Vidya Sankara Nrisimha Bharati Alias Abhi-navoddanda Sankara Bharati (40)	2387	A. D. 1878.
15. Installation of Vidya Nrisimha Sankara Bharati (40)	2405	A. D. 1896.
16. Installation of Bodhananda Bharati Mantacharya Mahaswamy (41)	2415	A. D. 1906
17. Installation of Sri Kalyana-nanda Bharati Mantacharya Swamy (42)	2432	A. D. 1923 (23rd December)



Jammalamudugu.

అయ్యా!

తావు ఆంధ్రపత్రికయ్ల్లు ప్రకటించిన శ్రీ రామని మరాధివేని వేడవియు ఖాలయ్యానికు క్కెందున్ను, స్మార్త బాలక్కూరల్లు 18 సంవత్సరవయసాన్నగిరబేకెందున్ను, దొఱ్ఱుగిరకూడదెంద లూ నిర్ణయిసిరుక్కెరి. ఈకాలదల్లు 15 వషర్వయస్సున్నళ్ళవరిగే నేయవ్వనదెశేయుంటాగిరుత్తే. బాలవైధవ్యాచరణ, ఈశ్వరాంశవు కూడి ఇరువవరేఁ జితేంద్రియరాగిరువరు మొంర్తు సాధారణవాదవరిగే ఉంటాగువుదిల్లు. ఆదుదరింద బాల్యవిధవ్యాచరణవు ఈకాలదల్లు ఐండిన ప్రతిరుత్తే. అవరవయస్సున్నళ్ళవరన్ను కోరువుదు నేమంజెనివాగిరుక్కే. బాలశదల్లు బ్రుహ్మచర్యవన్ను నడిసిసిక్కా యోగాభ్యాస మాడువవరు ఇధారియాం; ఇల్లవాం ఐండితవాగిద్దళు సాధ్యవిల్లవాదుదరింద 50 వర్షమీరిద వరన్ను కోరబేకాగిరుక్కెయాదుదరింద వయస్సిన్నుకషీరాబదలాయిసి వేండితరలభిపాలయవన్ను తెగిదుకొండు కార్యవన్ను నిరవేరిసిక్కొబేకెందు ఈగతవన్నున్ను కోరిక్కొన్నే.

ఇకాళిశీర్వాదయం

మూడియూరం. జితంబరయ్యె
శతావధాని
నివాసం. జమ్మలమడుగు
జిల్లా కడప

Ithas already been decided that a Brahmin Chari not above the age of 18 should be selected. In this case, we shall keep along with connected papers.

27/7/27. 27/7/27 27/7/27

A. R. సైయద్ అబ్దుల్ రావ్

మైసూరు ముజరాయి కమీషనరీ ఆండ్ కంపిల్

బీ.ఏ.బీ.ఎల్

అయ్యా!

కావు శ్రీ లాము నిమరాధిపతి పదవియు బాలయ్యగారికి యేయించు

ంధ్రా పదవిగి దరఖాస్తుగళు నీవు కోరబహుదు ఎంబుదాగి ఆంధ్ర

పత్రికెయల్లి ప్రకటనెయిరుత్తిరి. అదరల్లి 18 వర్షగళిగింతలూ కిమ్మె వర్షగళిం

గిరువస్త్రీ బాలర్డరూ బ్రహ్మచారియాగిరబేకెందు కోరిరుత్తిరి. రూం

గిరువవరు బత్తిదరే కేగిదుకొళ్ళబహుదు. ఈగిల్లదవిషదల్లి అధిక

వయస్సాగిరువ బ్రహ్మచారియు. స్త్రీ బాలత్వరాగిరుత్తానే. నమ్మంతే

10 సంవత్సరగళింది మైసూరు ఆసాస్థానవిండితరాద పట్టవర్ధనంవేం

టుల మాంత్రిగళవరిగే ధారిక్రమాగియూ, 60 సంవత్సరగళిక్కెగి

స్త్రీపుష్పగిరివి, రాజర్షిశ్వరరాద శంకర భారతి స్వామియవరిగే జ్ఞాని

యాగియూ ఇరుత్తానే. వయస్సిసింతప్రయోజనవిల్లవెందు ఈగపుటు

తిలోంజిసి నిమ్మమనస్సిగే ~~ఇగిమాడుబహుదెందు~~ శరణార్థివాగి కోరిదరే ఈకెళగే రుజువు

మాడల్పట్ట వరిగెలుక్కర వన్ను బరబేకరే ఏపార్టు మాడలు బెట్టినాగిరుత్తే

నే.

ఇట్లాపిలాల్లాదయుః

పుడియారం చిరంబరయ్యర్

పుంగనూరు మదుగు వీధిన్ను

చిత్తూరు కడప

7-8-1927

11/8/27

A. H [illegible]

OFFICE OF THE MUZRAI COM[illegible]

[illegible]

[illegible] 18 [illegible]

[illegible]

[illegible] 100 [illegible]

[illegible] 60 [illegible]

[illegible]

7-8-1927

File A

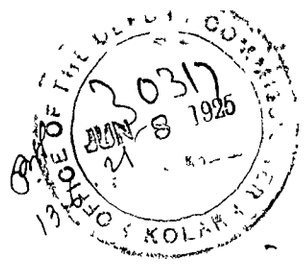
Precis of petitions received from several quarters regarding the appointment of a successor to Sri Swami Peetha

File A

papers connected with the meeting held on 20.9.25

No.	petitions from.	Date
1	C. Krishnamurthi Sastri, Mysore.	3rd June 25
2.	Jagad Guru Sri Kalyanananda Bharathi. Mantrachanya Swami Maharaj	14th July 25.
3.	The public of Doddaballapur	27th July 25
4	.... do ... Bangalore City.	31st July 25
5	.... do .... Mysore City.	31st July 25.
6	.... do .... Mysore City.	— do —
7.	Rajagopal Iyengar and others	— do —
8.	The public of Mysore	— do —
9	.... do .... Robertsonpet, Kolar Gold fields.	5th Aug 25
10	.... do .. Robertsonpet and near Villages.	12th Aug 25
11	.... do .... Robertsonpet, Mulbagal, Devarayasamudra and Ashramam	3rd Sep 25
12	.... do .... Robertsonpet and other Villages	— do —
13	.... do .... Robertsonpet ... do ..	— do —
14	.... do .... Mulbagal, Devarayasamudra & Ashramam	— do —
15	.... do .. Royal Vellore.	25th Sep 25
16	.... do .... Chittoor & Vellore.	— do —
17	proceedings of the meeting of Doddaballapur Vernadu people	18/25 Sep 25
18	Letter from. Sidhanti Sivarankara Sastry Mysore	18 Sep 25
19	petition of Chillarea Venkata Subbaiah panapathegar.	18 Sep 25
20	do Sukantaiah a disciple of the Math.	26 Sep 25
21	do Kolar Town people.	1st June 25.

B. V. Narayana Iyengar
H. A. Retd.
9.10.25



The Deputy Commissioner
Kolar District
Camp Mysore

Sir

With reference to the various publications and comments made in the previous issues of the Wealth of Mysore and the Daily Express.

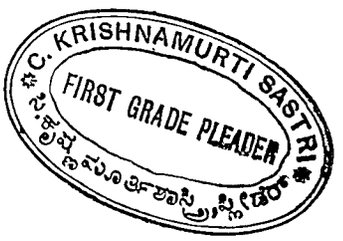
I have the honour to submit the issue of the Wealth of Mysore dated the 29th of May 25, in which I have caused the publication upon article under the heading of "Confession to Avaré Murder" enlightening the learned and Critical Public and the public, what was personally known to me for favour of kind perusal and needful action in the restoration of the famous ancient institution by recognizing the Competent Scholar in the late Swamy of the Avaré Mutt.

The circumstances and the necessity for having made the Scholar long ago with foresight by the late Swamy and the [illegible]

Kindly subscribe with all
the Grace Sincerity will be
an Incarn, if needed by the Karnataka
Karnataka Brahmana Vidya Vardhini
Mutha Swamy of his
by My humble self

Mysore
30 June 25

I have the honor to
remain Sir
Your most obedient servant
C Krishnamurti Sastri



Retired Sub Registrar,
1st grade pleader,
Mysore

Mez. D. no- 84/30

om!

Vidyasankara Padamavesa Prakasita

Jagadguru Sri Kalyanananda Bharati

Mantacharya Swami Maharaj,

SRINGERI SRI VIRUPAKSHA SRI PEETHAM

14-7-25

Camp. Nellore.

Date, July. 192

Rly. Rajpur Accts 19/8/25

Subs.

To The Maharaja of Mysore

Dear Sir, We have the honour to place before you the following information for your mature consideration and decided action.

Vidyasankara Bharati Swami of the Anantha Mutt breathed his last at Manikola in the Nizam's Dominions on the 11th April 1925. At that time only three illiterate half pampering Brahman boys and a few servants were with him. They could not know what to do with the body of the Swami. So many of them came to us at Tenali our Headqrs. As a matter of fact the question has every concern with us, so we visited the place and arranged for the proper ceremonial of the deceased Swami.

On observing the situation, we came to understand that some evil persons were in the pitham, we informed the Nizam's Govt. to keep the property under safe custody. In accordance to our information the property was taken in particular care and treated as Sarasi, and a notification was made for the appearance of the proper heirs, and a notice to was issued also to the effect.

We, as the Head of Smarta Sampradaya Sri Sringeri pitham, have every right and responsibility to look into the welfare of the pithams of the deceased swamis, hence we sent our deputies and Vakils to look into the affairs.

Now that we have come to understand that you are represented as the trustee of the late Swami and by you are the legal heirs to the property of our servants by name Gundeswara; and that he maintained

om!

Sri Vidyasankara Padamavesa Prakasita

Jagadguru Sri Kalyanananda Bharati

Mantacharya Swami Maharaj,

SRINGERI SRI VIRUPAKSHA SRI PEETHAM.

Camp, Kellem

Date, **192**

that the property should be handed over to him
any trial or consideration, lest the
affairs should affect a good deal, it has
occassion for us to divert our pen to you.

We feel highly glad for the responsibility
you have taken as the Trustee of the late Swamiji, and
claim the priviledge of having the property handed
the care of Gundoba on your behalf. So far so good
and it befits well of a Hindu maharaja Independently
But in this connection, we have one thing to counsel
you the holy Bharati Sampradayam of Sringeri Mutt
charge, which ought to be paid special attention to in
interest of your dominions.

No. 1361 dtd 27/2 We have already advised with reference
to the unfortunate situation at Sringeri through our Srimukh
Dated 12th Feb. 25. but sorry it was not paid any attention
hitherto, and now we caution again to see that such
unfortunate action should not recur in your territories
The belly-pampering Brahmans that gathered near the
peetham spoiled the Dharma of Sanyasam, as such the
mutts have become dens of iniquity and mischief.
Unless and until proper steps be taken by eminent
Maharajas like yourself, the situation will grow
more and more worse and the Sanyasins or the
Spiritual Dangers of the rule of the Country—

om!

Vidyasankara Padamavesa Prakasita

Guru Sri Kalyanananda Bharati

Mantacharya Swami Maharaj,

SRINGERI SRI VIRUPAKSHA SRI PEETHAM.

Camp. Kollur.

Date, ***192***

The Swami that should occupy the seat should be a decent Sanyasin of the Bhrama Sampradayam and not an unfledged boy put in the garb of a Sanyasin to play the puppet in the hands of the Belly-pampering rascals that near the mutt.

In the interests of your welfare and of welfare of your Territory we hope you would as ever take our Sastraic counsel in regard to a new Swami in place of the deceased Vidya Kara Bharati Swami Ramachandra Mutt, for which act of devotion we shower our happy eternal blessings upon you and your family for ever.

With blessings & Prayers

Yours affectionately

(Sd.) Sri Kalyananda

Bharati Mantracharya

Swami Maharaj

Memo

Forwarded with Compliments

to the American Commissioner of Immigration

for the Port of

Boston

SEV SECRETARIAT
28 JUL 1925
M -

No. 153

27.7.25

Rec: See with Compliments.

28 JUL 1925

ಪ್ರಶ್ನೆ ೨೬ ಉತ್ತರಿಸಿರಿ

ಸಂಸ್ಕೃತ ಭಾಷೆಯಲ್ಲಿ ಅನೇಕ ಶಾಸ್ತ್ರಗ್ರಂಥಗಳು ಇವೆ. ಅವುಗಳಲ್ಲಿ ಕೆಲವು ಧರ್ಮಶಾಸ್ತ್ರಗ್ರಂಥಗಳು, ಕೆಲವು ಕಾವ್ಯಗ್ರಂಥಗಳು, ಕೆಲವು ಜ್ಯೋತಿಷ್ಯಗ್ರಂಥಗಳು, ಕೆಲವು ವೈದ್ಯಗ್ರಂಥಗಳು ಮತ್ತು ಕೆಲವು ಸಂಗೀತಗ್ರಂಥಗಳು ಇವೆ. ಇವುಗಳಲ್ಲಿ ಧರ್ಮಶಾಸ್ತ್ರಗ್ರಂಥಗಳು ಮತ್ತು ಕಾವ್ಯಗ್ರಂಥಗಳು ಹೆಚ್ಚಾಗಿ ಓದಲ್ಪಡುತ್ತವೆ. ಜ್ಯೋತಿಷ್ಯಗ್ರಂಥಗಳು ಮತ್ತು ವೈದ್ಯಗ್ರಂಥಗಳು ಕೆಲವರಿಂದ ಮಾತ್ರ ಓದಲ್ಪಡುತ್ತವೆ. ಸಂಗೀತಗ್ರಂಥಗಳು ಬಹಳ ಕಡಿಮೆ ಜನರಿಂದ ಓದಲ್ಪಡುತ್ತವೆ. ಇವುಗಳಲ್ಲಿ ಯಾವ ಗ್ರಂಥಗಳು ಹೆಚ್ಚಾಗಿ ಓದಲ್ಪಡುತ್ತವೆ ಎಂಬುದಕ್ಕೆ ಕಾರಣಗಳನ್ನು ಬರೆಯಿರಿ.

ಸಂಸ್ಕೃತ ಭಾಷೆಯಲ್ಲಿ ಅನೇಕ ಶಾಸ್ತ್ರಗ್ರಂಥಗಳು ಇವೆ. ಅವುಗಳಲ್ಲಿ ಕೆಲವು ಧರ್ಮಶಾಸ್ತ್ರಗ್ರಂಥಗಳು, ಕೆಲವು ಕಾವ್ಯಗ್ರಂಥಗಳು, ಕೆಲವು ಜ್ಯೋತಿಷ್ಯಗ್ರಂಥಗಳು, ಕೆಲವು ವೈದ್ಯಗ್ರಂಥಗಳು ಮತ್ತು ಕೆಲವು ಸಂಗೀತಗ್ರಂಥಗಳು ಇವೆ. ಇವುಗಳಲ್ಲಿ ಧರ್ಮಶಾಸ್ತ್ರಗ್ರಂಥಗಳು ಮತ್ತು ಕಾವ್ಯಗ್ರಂಥಗಳು ಹೆಚ್ಚಾಗಿ ಓದಲ್ಪಡುತ್ತವೆ. ಜ್ಯೋತಿಷ್ಯಗ್ರಂಥಗಳು ಮತ್ತು ವೈದ್ಯಗ್ರಂಥಗಳು ಕೆಲವರಿಂದ ಮಾತ್ರ ಓದಲ್ಪಡುತ್ತವೆ. ಸಂಗೀತಗ್ರಂಥಗಳು ಬಹಳ ಕಡಿಮೆ ಜನರಿಂದ ಓದಲ್ಪಡುತ್ತವೆ. ಇವುಗಳಲ್ಲಿ ಯಾವ ಗ್ರಂಥಗಳು ಹೆಚ್ಚಾಗಿ ಓದಲ್ಪಡುತ್ತವೆ ಎಂಬುದಕ್ಕೆ ಕಾರಣಗಳನ್ನು ಬರೆಯಿರಿ.

ಸಂಸ್ಕೃತ ಭಾಷೆಯಲ್ಲಿ ಅನೇಕ ಶಾಸ್ತ್ರಗ್ರಂಥಗಳು ಇವೆ. ಅವುಗಳಲ್ಲಿ ಕೆಲವು ಧರ್ಮಶಾಸ್ತ್ರಗ್ರಂಥಗಳು, ಕೆಲವು ಕಾವ್ಯಗ್ರಂಥಗಳು, ಕೆಲವು ಜ್ಯೋತಿಷ್ಯಗ್ರಂಥಗಳು, ಕೆಲವು ವೈದ್ಯಗ್ರಂಥಗಳು ಮತ್ತು ಕೆಲವು ಸಂಗೀತಗ್ರಂಥಗಳು ಇವೆ. ಇವುಗಳಲ್ಲಿ ಧರ್ಮಶಾಸ್ತ್ರಗ್ರಂಥಗಳು ಮತ್ತು ಕಾವ್ಯಗ್ರಂಥಗಳು ಹೆಚ್ಚಾಗಿ ಓದಲ್ಪಡುತ್ತವೆ. ಜ್ಯೋತಿಷ್ಯಗ್ರಂಥಗಳು ಮತ್ತು ವೈದ್ಯಗ್ರಂಥಗಳು ಕೆಲವರಿಂದ ಮಾತ್ರ ಓದಲ್ಪಡುತ್ತವೆ. ಸಂಗೀತಗ್ರಂಥಗಳು ಬಹಳ ಕಡಿಮೆ ಜನರಿಂದ ಓದಲ್ಪಡುತ್ತವೆ. ಇವುಗಳಲ್ಲಿ ಯಾವ ಗ್ರಂಥಗಳು ಹೆಚ್ಚಾಗಿ ಓದಲ್ಪಡುತ್ತವೆ ಎಂಬುದಕ್ಕೆ ಕಾರಣಗಳನ್ನು ಬರೆಯಿರಿ.

GEN. & RSV. SECRETARIAT
5 AUG 1925
MUZRAI
D. No- 175

సంవత్సరాభివృద్ధి సమయం లక్ష్యంలో 29-5-25 తేదీన
జరిగిన కార్యనిర్వాహక సమావేశంలో ఈ తీర్మానం ఆమోదించబడింది
అందరికీ ప్రాథమిక విద్యను ప్రవేశపెట్టడానికి స్థానిక సంస్థలకు
సంస్థానాధికారిగారి తీర్మానం ప్రకారం ఈ కింది నిబంధనలు
ప్రకారం ప్రాథమిక విద్యను ప్రవేశపెట్టడానికి ఈ తీర్మానం
చేయబడింది.

ప్రస్తుతానికి ఆ పనిని ముందుగా స్థానిక సంస్థలకు
నిర్ణయించి ఆ నిర్ణయం ఆ ముందుకు అంగీకరించమని
కోరి సంవత్సరాల్లో నాలుగు సంస్థలను ఎన్నుకోవడానికి
తీర్మానం చేయబడింది.

ఈ పథకం అమలుకు సంబంధించిన నియమాలు
ఇవి.

(1) ఈ పనిని ప్రాథమిక సంఘాలు, విద్యాసంబంధమైన
ఏ తెగ ప్రాథమిక పాఠశాలలు ఇవ్వగలవో
చేయాలి.

(2) చాందసపు, రాజకీయపు, సంస్థ ప్రభుత్వానికి
లేని నియమాలు, నిబంధనలు, నిర్ణయాలు
స్థానిక సంస్థలు ప్రాథమిక విద్యాభివృద్ధికి
తగినట్లు

(3) మొత్తం సంఖ్యలో "పరిశీలనము గురించి" ఇవ్వబడిన
నియమం

(4) తప్పని సరి నియమంలో ఎంతమంది, ఏ
తరగతి పిల్లలు

(5) ఈ పనికి ఎంత ఖర్చు అవుతుందో ఆ
మొత్తం ఇవ్వడానికి

(6) ఇలాంటి నియమాలు, ఇతర విద్యాసంబంధమైన
వాటిని అలక్ష్యం చేయకుండా ఉండాలి.

ఈ స్థానిక సంస్థలు కొన్ని సంవత్సరాలు ఈ పనిని
చేసిన తరువాత 1916 వ సంవత్సరంలో ఇచ్చిన
ఆ నియమాలను మార్చడానికి
ఆ తరువాత అంటే 1922 వ సంవత్సరంలో ఈ నియమాన్ని
ఈ విధంగా ఇవ్వడానికి
సాధ్యమైనంత

T. Venkata chalayya
Asst. Instr., Govt. Middle Schools

K. Subramanayer. Teacher.

P. Narasimhayya

M. Narayanaswamy

M. Ramakrishna Rao.

Avenue Record 05366 [illegible]

REV SEC[illegible] 5 1 [illegible]

D no 174

[illegible] 29-5-25 [illegible]

[illegible] SECTION 31 JUL [illegible] D. SECTION

[illegible] — — — — —

[illegible]

[illegible], (1) [illegible], (2) [illegible], [illegible], [illegible]

[illegible], (3) [illegible] "[illegible]" [illegible], (4) [illegible], (5) [illegible], (6) [illegible], (7) [illegible], (8) [illegible]

[illegible] 1916 [illegible] 1922 [illegible]

మైసూరు రాజ్యము భద్రావతి తాలూకా కత్తి కేంపుగ్రామ 29-5-26 రోజున
ప్రకటనము చేయుచున్నది ఏమనగా నాకు ఇంతకు పూర్వము ఇద్దరు భార్యలు
మీరు వారిలో ఒకామె పేరు లక్ష్మమ్మ రెండవ భార్య పేరు పుట్టమ్మ
మీరు వీరి యిరువురి వివాహములు నేను చేసుకొన్నాను వారిలో
వారికి సంతానము కలుగలేదు ఈ కారణము చేత నేను
మరియొక వివాహము చేసుకొనవలెనని నిశ్చయించుకొన్నాను

ఈ ప్రకారము నేను చేసుకొనబోవు వివాహమునకు వీరిద్దరి సమ్మతి
మీరు వ్యవహారమును వారు లక్ష్మమ్మ పుట్టమ్మ ఇరువురు
కూడా నాకు మరియొక వివాహము చేసుకొనుటకు సమ్మతించిరి
కనుక నేను ఈ వివాహమును చేసుకొనుచున్నాను. (1) మొదటి
భార్య లక్ష్మమ్మకు నాపేర్ల, పొలమును కొంత భూమి
ఇచ్చివేసినాను. రెండవ భార్య పుట్టమ్మకు కొంత భూమి
ఇచ్చివేసినాను (2) ఇప్పుడు నేను చేసుకొనబోవు భార్యకు
ఏమియు ఇవ్వకూడదు అని నిశ్చయించుకొన్నాము (3)
మొదటి భార్య లక్ష్మమ్మ పేర్ల ఇచ్చిన పొలమును
భూమిని ఆమె తన ఇష్టము వచ్చినట్లు అనుభవించుకొనవచ్చును
ఆమె ఇష్టము వచ్చినట్లు ఆమె అమ్ముకొనవచ్చును (4) రెండవ
భార్య పుట్టమ్మకు ఇచ్చిన పొలమును భూమిని
ఆమె తన ఇష్టము వచ్చినట్లు అనుభవించుకొనవచ్చును
ఆమె ఇష్టము వచ్చినట్లు ఆమె అమ్ముకొనవచ్చును (5)
మొదటి భార్య లక్ష్మమ్మ పేర్ల ఇచ్చిన పొలమును
భూమిని ఆమె తన ఇష్టము వచ్చినట్లు అనుభవించుకొనవచ్చును
ఆమె ఇష్టము వచ్చినట్లు ఆమె అమ్ముకొనవచ్చును (6) మొదటి
భార్య లక్ష్మమ్మ పేర్ల ఇచ్చిన పొలమును భూమిని
ఆమె తన ఇష్టము వచ్చినట్లు అనుభవించుకొనవచ్చును
ఆమె ఇష్టము వచ్చినట్లు ఆమె అమ్ముకొనవచ్చును (7)
మొదటి భార్య లక్ష్మమ్మ పేర్ల ఇచ్చిన పొలమును భూమిని
ఆమె తన ఇష్టము వచ్చినట్లు అనుభవించుకొనవచ్చును
ఆమె ఇష్టము వచ్చినట్లు ఆమె అమ్ముకొనవచ్చును (8)

ఈ సాక్ష్యులు శ్రీరంగాపురం నివాసి శ్రీనివాసరావు
రాఘవేంద్ర 1916 లో ఇచ్చిన పొలమును భూమిని
ఈ ఇద్దరు భార్యలు 1922 లో ఇచ్చిన పొలమును
భూమిని ఇవ్వకూడదు ఇవ్వకూడదు ఇవ్వకూడదు
ఈ విధముగా ఇవ్వకూడదు అని నిశ్చయించుకొన్నాము

Om.

Avani Mutt

With reference to the article in the Sampradabhyudaya & dated 20-6-25 regarding succession to the Avani Peetha, we the undersigned beg to inform the authorities concerned that we heartily endorse the opinion expressed in the above article regarding the Sree Onkaranandanatha Swamiji Alias His Holiness Sree Paramahamsa Brahma Vidyanandanatha Bharathi Swamiji, as we strongly feel that his succession to the above Peetha will be in the best interest of the Public at large, because of the qualities of the head and heart possessed by the Swamiji as proved by the many activities that were started under His instruction in Mysore for the uplift of the humanity during the past eight years; such as, (1) Brahmanasangha, Vidyanandra Library, and Brahmana Patrica Office at Malur. (2) Brahmana Achara Vichara Darma Sangha at Bowringpet, Robertsonpet, Kolar, Nangli at Kolibagalu, Tumkur, Bangalore City, Mysore and Yedatore. (3) Dattatrya Gorakshana Sabha at Mysore. (4) Brahmarushi Gurukula at Mysore. (5) Yoga and Vedanta School in the Mutt. (6) Baghavata Puranam. (7) Haripatha Sangham. (8) Daily public Lectures, Etc. Further His Holiness the Swamiji has the un-assailble claim for the Peetha being the direct desciple of the late lamented head of the Mutt, who fully intiated him in 1922 into the Paramahamsa Asramam with a due appreciation of the attainment of the desiple whom he had once before intiated into the Bahudaka A-sramam in 1916 and as such our Swamiji has been the direct desciple of the late head for a period of ten years.

The Government would therefore be carrying out the best wishes of the Public, if this Swamiji (His Holiness Paramahamsa Brahmavidyananda Bharathi Nathaswamiji) is installed on the (Avani Mutt) Peetha before the comirg Chaturmasya commencing from the 5th July 1925.

1) [illegible] H.R. Kadaram

2) [illegible] 16.6.25.

16-6-25.

3) [illegible] 16/6

4) P. Madhava Rao 16/6.

5) B. Narasimham 16/6

6) T. Ramakrishnamayya

7) H.T. Rangiah

8) [illegible]

9) V.S. Venkatrao

10) [illegible]

11) Hanumantha Rao

12) V.P. Nayar

13) B.L. Narasaiah

14) [illegible]

15) [illegible]

16) S. Vishakanta.

[illegible]

17) T. Lakshmi Narasimha Rao

18) S. [illegible]

21) M.R.P. [illegible]

22) H. Madhava Sastry

23) V. [illegible]

24) Parthasarathy Naidu

[illegible]

[illegible]

[illegible] 16/6

S.N.

K.

[illegible]

M. Narendra Sastry

[illegible]

K. L. Govinda Rao

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

16.6.25

[illegible]

K. N. Nageshwara Sharman

H. Venkata Char.

V. S. Kalyanasundaram.

Robertsonpet.

The Deputy Commissioner,
Kolar District.
/Kolar/

Sir,

We, the undersigned residents of Robertsonpet, beg most respectfully to bring the following facts to your kind and sympathetic consideration.

We have learnt with profound sorrow the melancholy news of the demise of His Holiness Sri Vidya Sankara Bharathi Swamiji of Avanthi Pitam (situated in Kolar district) at Mahabubia in the Nizam's Dominions, during his tour. We have further learnt that jewels and other articles of worship of the late Swamiji have recently been received, and that mere Devata-Archana or worship is being conducted in the mutt at Adoni.

We need hardly say that it is a matter of some concern to us that the question of appointment of a successor to the late Swamiji has still to be taken up.

We very well remember how the late Swamiji, when somewhat seriously indisposed and ill during his halt at Vidura Aswatham some five or six years ago directed Mr. Venkataramanayya the Agent of the mutt to fetch Krishna Moorthy son of Mr. Srinivasa Sastri so that he may be ordained to succeed the Swamiji later. This is well known to all.

Besides, Sir, the family represented by Krishna Moorthy, has for generations past been connected most intimately with this mutt and have a right, to succession to this

K. Sampurnaiah

K. Krishnaswamiah

K Ramakrishniah.

Vijilapur K. Venkatesh

Ganjigunta G. M. Ayyathaiah.

Ganjigunta G R Venkatesha Ayya

D S Krishnasamy.

K. Rangaswamy.

B. Srinivas Rayar

D. N. Raja Rao

S. Lucas Rao

seat founded and occupied by Sureswaracharya — and later on by his fine a disciple of Sr Sankaracharya, and held in great veneration by all people

Hence we pray that you will be please to nominate the said Krishna Moorthy Sr of Mr Srinivasa Sastri as the Successor to t Pitam, quite in consonance with the oft expressed desire of His Holiness the late lamente Swamiji of revered memory, and thus enab us to realise our deeply cherished desire

We beg to remain
Sir.
Your most obedient Servants

Venkataramiah
Narasimha Murthi
Block. Robertsonpet.
P. L. Narasaiahiah
Headmaster
Mid. School
Robertsonpet
K. Venkatrachalapathy
Retd Robertsonpet
K. Nanjundaiah
Shanbaga
Malur
Ananda
K. Ramaiya.
V. Krishnaswamy
D. Ramappa
K. Ramaswamy
Teacher. Govt. School
Ro Lumbini
K.S. Narayana Sastry.
Cashier
Ro. Narayana Rao
Cashier
N. Narayanappa B.A.
M.K. Viswanatham B.A.
S. Krishnaswamiah
L. Bheema Rao
Kuppam

శ్రీ — తారీఖు 12. 8. 25

10

మాండలిక్ సూపరింటెండెంట్ ఆఫ్ పోలీస్
చిత్తూరు జిల్లా తిరుపతి వారికి —

మైసూరు సంస్థానము పరిపాలనా ధురీణులగు
శ్రీమాన్ సర్ కృష్ణరాజ వడియారు బహద్దరు వారి
పుత్రులు యువరాజులగు శ్రీమాన్ జయచామరాజేంద్ర
వడియారు వారు అనగా మహారాజులవారు మరియు
మహారాణి వారు మరియు వారి కుమారులు
యువరాజులవారు మరియు వారి కుమార్తెలు
రాజకుమారీలవారు మరియు వారి పరివారము
మొదలగువారు ఈ నెల 14 వ తేదీ గురువారము
ఉదయం 10 గంటలకు తిరుపతి రైల్వే స్టేషనుకు
వచ్చి అక్కడ నుండి మోటారు కార్లలో తిరుమలకు
వెళ్ళి అక్కడ శ్రీ వేంకటేశ్వరస్వామి వారి దర్శనము
చేసుకొని అదే రోజు సాయంత్రం తిరిగి తిరుపతి
వచ్చి రాత్రి 8 గంటలకు తిరుపతి రైల్వే స్టేషనులో
బయలుదేరి వెళ్ళెదరు. కనుక వారి పర్యటన
సమయములో వారికి ఎట్టి అపాయము కలుగకుండా
తగిన పోలీసు బందోబస్తు ఏర్పాటు చేయవలసినదిగా
కోరుచున్నాము.

(1) మహారాజులవారి పర్యటన సంబంధించిన వివరములు
ఎప్పటికప్పుడు మీకు తెలియజేయగలము.

(2) మహారాజులవారి పర్యటనకు సంబంధించిన
ఏర్పాట్లు అన్నియు మీతో సంప్రదించి చేయగలము.

(3) మైసూరు నుండి వచ్చే రైలు సరిగా
గుర్తించి వివరములు తెలుపగలరు —

(4) కారులు మొదలగు వాహనములు ఎన్ని
అవసరమగునో తెలియజేయగలరు

(5) మైసూరు రాజ్య అధికారులకు ప్రత్యేక
గుర్తింపు పత్రములు ఇవ్వగలరు.

AUG 14 1925

V. Ramachandra Rao

Bangalore
3-9-25

(3) మృత్యుంజయ నామ్నా శ్రీదక్షా క్ష్మీయా
సభాయుక్తా సేవించి నిలుచువారు
(4) శమ్మమర్దన్లా, యిలాగ, వేదాంశ, పాద
ఇ- నగళన్ను నడేయిలు భుజిశులువరు.
(5) మృత్యుంజయ శాశ్వతాధ్యానంయుక్తా బ్రహ్మర
ుద్రులు వస్త్ర సేవించి నిలువరు.
(6) భగవత్ శభాగాంగవూ, సురిక్ష-భాంధవుడో
మర్త్య ప్రతిష్ఠినవూ, లుబనాళనగళూ నడబ్బేడరి
శువుదూ

శ్రీ శాంబుశ్రీనటిక్ష్మీ పటియల్లా.
నాలు శింగళ్ళ కాల నమ్మగళ్ళ చతుర్థ
లుదాద్ది నమ్మగళ్ళగే, భ్రమరాంబికాశ, భక్తి, జ్ఞాన
భూశదరుంగళన్ను బీరాద్ది నమ్మగళన్ను
క్ష్మీకాంత నవనాళిగమండలుశ్వాశీనావరిగళు కై -
కాలుగళ్ళిరడల్లాయిళ్ళ ఇక్కడ సేరిరువవర్ధిరంబమ
రాంతేశ్వర్ధిగళ్ళు ఇరియూ ఆరోగి, గళ్ళరిగంయూ, చె
న్న నిత్యశాంగియూ. ఇరువరు, మత్స్యయోగ శ్రీనవ్ధ
వస్త్ర సేలంది దేవవ నిరంగోధినదశ్రీ పీఠనిగళ
వర, కైశ, శమల, సంజీవ మృత్యుంజయ సేవిసుత్తా
గురువరదింద ఉపదేశనై భవదశ్ర ఆవ నిర్వాణ
ధిశిరిగళాగి శ్రీలంక రిన్ను వంశేవరుంద చోళక్ష్మీగవిన
యదింద విలంబిగనాగుత్తిరువే. మీరా సేవిసి

Robertsonpet. (కోలార్)

2

3

Robertsonpet

4.

5

(6) M. Narasimharao proprietor
for M/s Narayya & Naidu
Goods Clerk

7. S Narasimha Rao
Goods Clerk

8 G. Narayanaiah

9 Srinivasa Rao: OS. Rly Office

10 Chinnaswamy K.G.F. Rly.
Fitter K.G.F.

11 M.R. Subbarao. K.G.F. Elect: Dept.

12

13 R. Ramaiah. Contractor. K.G.F.

14 Bhavanaiah Cohen.
Bank. K.G.F.

15

16

17

18 V. Tiruvengadam Ayyangar.
to messrs. John Taylor & Sons Commercial
Engineers.

19. S Rama Rao
Main Line Inspector Elec: Dept
Champion Reefs.

20. J. N. Rairan
Transformer House
Champion Reefs.

21. A. Ramachandra
Guard
Railway Power
K.G.F.

22

23 R. Venkatasubbarao
Store Keeper
K.G.F.

24 N. Narayanaswamy
K.G.F. Batmanaya

25 [illegible] K.G.F.

26

[illegible]

N. Ramachandrachar

Retired Police Jamedar [illegible]

29

30

31

32

33. Subramanya Krishnadeva panchit
Son of S. Venkatanarasaiah
Kolar.

34 M/s [illegible]

35

36

37

38 M/s Suryanarayana pandit
Goddard Mistry Jamedar

39

40 M. T. Srinivasayya
25/8/20 S. Rly
Camp

ఓం

శ్రీరామసహాయం

2

3

4

(1)

(2)

(3)

(4)

(5)

మేలాంటు డిస్ట్రిక్టు డిక్లైతేషిప్పనర్ వారి సమక్షమున వినతి
చేయుట.

రాయవేలూరు మేరి నిన్నయం పాలంతకుని నుండి శ్రీఆ
మినిమ రసంస్థాన శ్రీ శిష్యులను యూరోపుండు తెలుగులు తెలుగు
డు మహా జనులను వలసపోయినవి జ్ఞాపన పత్రిక యేమనగా

ఇటీవల్ పైతేనశ్రీఆమిని సంస్థానమును శ్రీరంగ
వుపై యుండిన శ్రీమదభినవ విద్యాధ్యండు శ్రీవిద్యా
స్వాములవారు దేశసంచారములనుండి మరి
సంస్థానములోకి వేళ్ళుచుండినట్లుగా తెలియవచ్చు
నది కనుక శ్రీవారి ఆవసానకాలము మంచివేళ
నితే రాజవేమల సంజాతులుగా పోయిన తెలుగు
లేనట్లుగా తెలియవచ్చు బలమైనది గనుక 1916 సంవత్స
రమున పైతేనశ్రీవారు [illegible] దేశములనుండి వ
చ్చియుండిన సమయమున అభ్యర్థించి శ్రీమఠమున
కు అనగా తే వెలనాడు సద్బ్రాహ్మణులకు శాశ్వత
మే మఠాధిపత్యమునిచ్చి రమణీయమైన భవనములు
తోటలు యిచ్చి తే రాజవేమల సంజాతులుగా జేసి శ్రీ
మద్ధర్మములను యథానీతిగా నడపవలె యని ప
దే శమును శ్రీమత్పరమహంస అభ్యర్థ విద్యా
నంద సరస్వతీ స్వాములవారని నామాంకితము
మును పేరుగాంచు సదరి స్వాములవారు యింపాలం
త్యేమున అనగా వేలూరు. తిరువడ్డానము మేడ
లగుపాలం త్యేములయందు బాలకాలమునుండి యిం
గ్లీషు మేడకెక్కి తపస్సంపన్నులై యుండుటచేత
యిమ్ము లందరికి స్పష్టమైనవిగా నుండుట.

A. T. P. Ranganatha Chetty

K. Narasinga Rao Vkl

A. K. Rangaswamy Iyer
Vakil

T. Kuppuswamy Chetty

V. Ramachandra Rao
Sahukar. 21.8.25.

21.8.25

K. S. Sundaravarma
21.8.25

V. Krishnamachariar
21-8-25

T. Veeraraghavachariar
21-8-25

V. Lakshmanachariar
21.8.25.

Vellore

[illegible]
21-8-25.

M. Munisamy Naidu

R. [illegible]

[illegible]

S. [illegible]

[illegible]

[illegible]

C. R. Krishna [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

R. [illegible]

[illegible]

[illegible]

[illegible]

L. R. [illegible]

[illegible]

[illegible]

[illegible]

C. S. Gopal Chetty

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

C. [illegible]

[illegible]

V. Ranganatha Chetty

[illegible]

K. Narasimhaiya

[illegible]

[illegible]
Ex: asst Conservator of Forest

[illegible]

[illegible]

[illegible]
Medical Practitioner

V. D. Natesa Mudaliar
Merchant Vellore

G R Krishnamoorthi
Vellore

[illegible]

[illegible] Vellore

[illegible]

[illegible]

P. Venkiah,

Conjeevaram

[illegible]

G. [illegible] Vellore

V [illegible]

V. Sethuramaiyer Vellore

కలెక్టరు డిస్ట్రిక్టు మిషనరీ వారి సమీపమునకు

కలెక్టరు

మత్స్యారు, వేటపాలెం రుపరిన్నియం పాలెం గుంట
శాలమిని మమ తసంస్థానే ప్రశిష్యులనుటు, యీ త్రిండు నేపాల
లు వేసియుండుటం జేసి మీపాజనులు మనవాలసుకొనిన విజ్ఞా
పన పత్రికయేమనగా.

ఇటీవల ప్రైవేటనిన శ్రీయుత సమస్థానేయు నతు శ్రీ
మదుభయులై యుండి నశ్రీమదభినవాభ్యుదయ శ్రీవిద్యా
శంకర భారతీ స్వాములవారు దేశసంచారము సం
దుండిరాగా వారి సంస్థానేయులందరికి వ్యా
మలు పొందినట్లుగా తెలియవచ్చుచున్నది గాంత
శ్రీవారి ఆవ సంనకాలమందు వీరి వారినికరత
మలసంజాతులుగాంచియుండానేసు అవధిలేన
ట్లుగా తెలియవచ్చుచున్నది గనుక 1916 సంవ
త్సరమునేపైన శ్రీవారు యిచ్చటికి రానేరా,
నేమి వచ్చియుండిన సమయమున శ్రీవారి శ్రీమ
చ్ఛిష్యులయ్యగారు అనువేళ వేలనాడు సన్నిధి
వారి కావలసు శాస్త్రోక్తమగా ఆ శ్రమ సంకార
వలు యిచ్చి అనేక మర్యాదలు యిచ్చి తరతమల
సంజాతులుగా చేసి ఆ శ్రమ భర్మమును య
థావిధిగా నడుపుటకు ఉపదేశ
శ్రమ తత్పరమ పూర్వకంగా విద్యా సంద
భారతీ స్వాములవారనినామాంకితములు చే
సినారు. సదరి పత్రములు యింపాలం
ట్లేమనగా ఈ నామా వేలూరు, మత్స్యారు, తిరుపత

Reply sent
Accts
15-9-25

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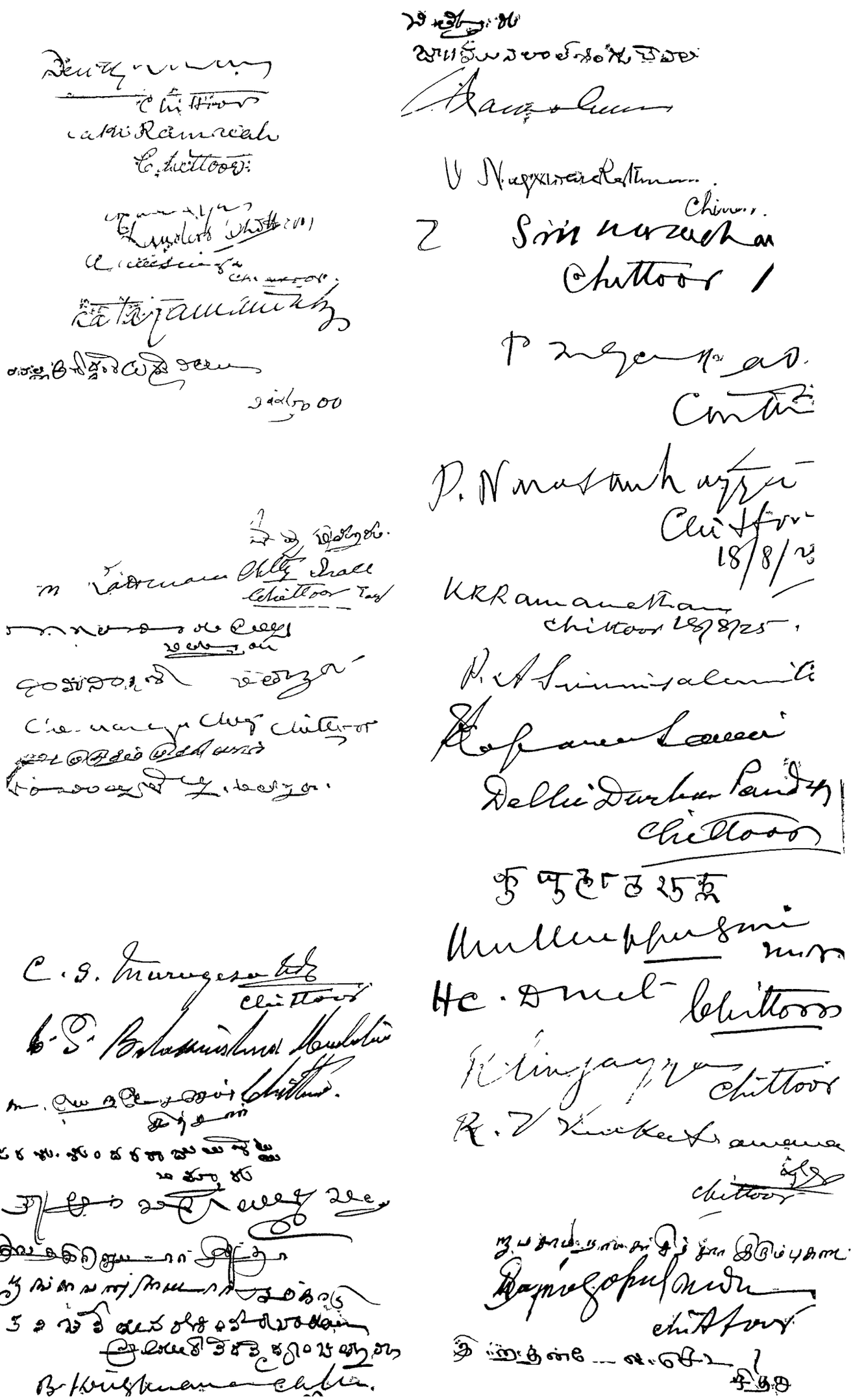
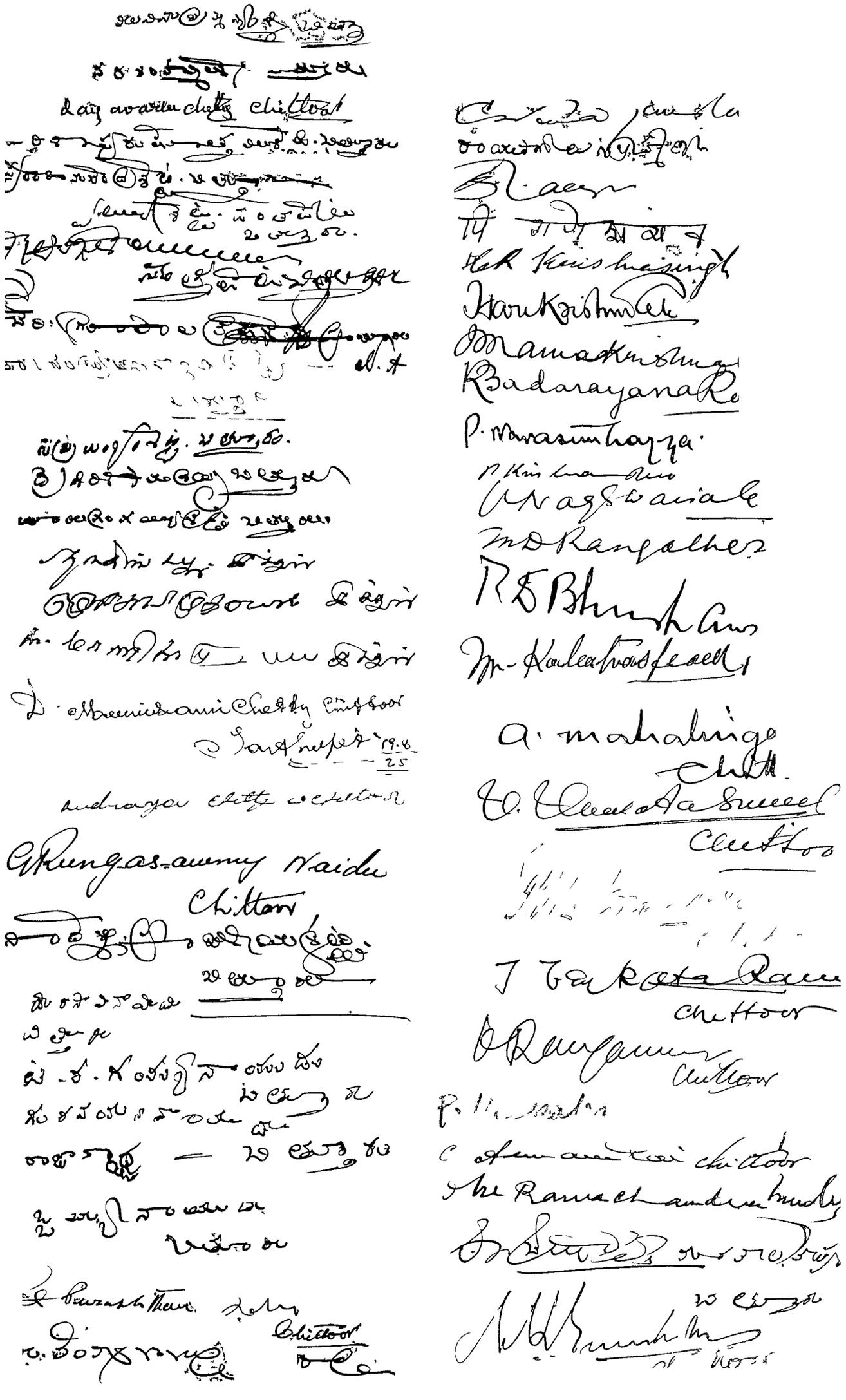
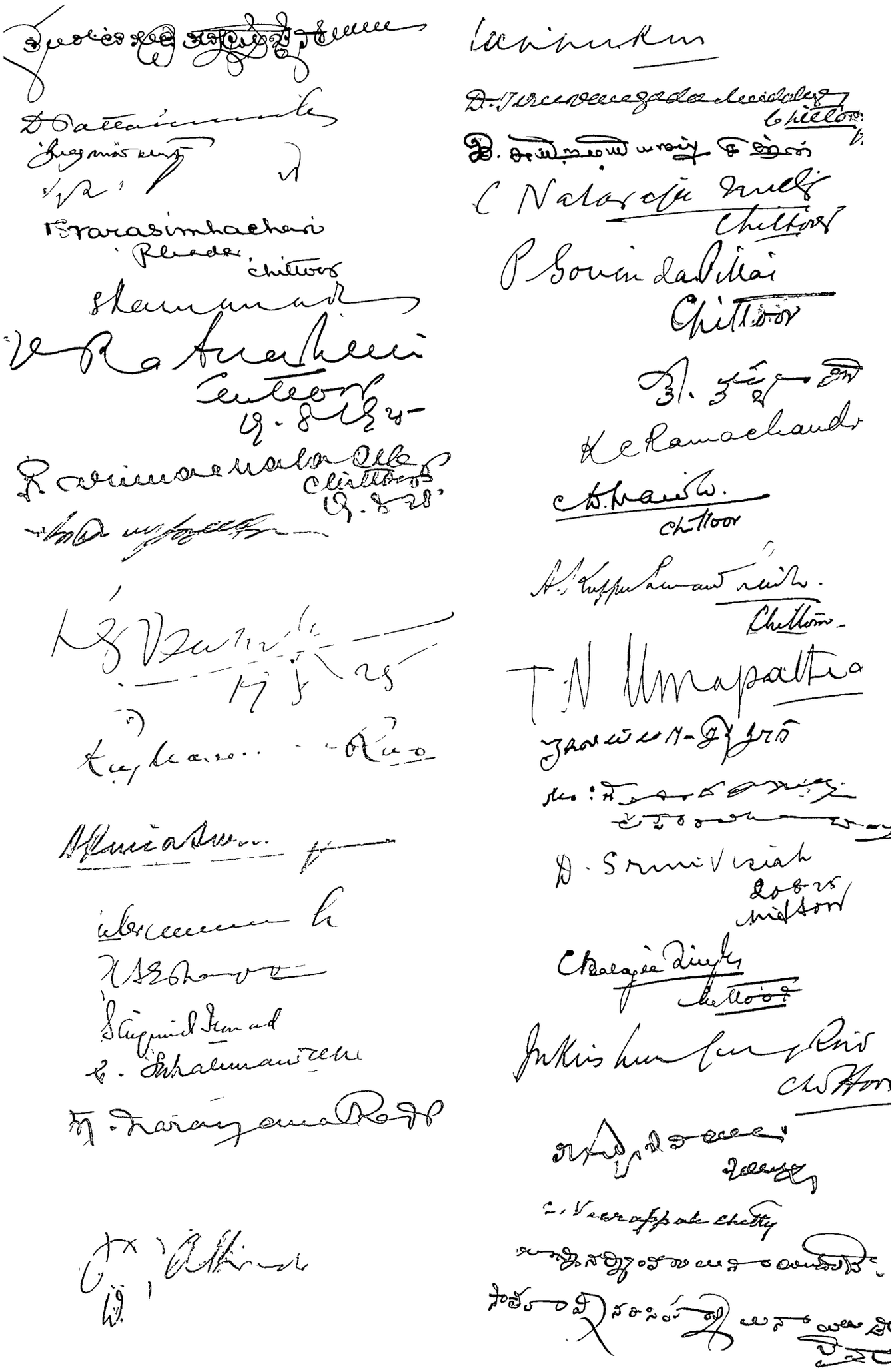
General No.....
OFFICE OF THE DEPUTY COMMISSIONER
SOUTH







Chittoor

Chittoor

V. Venkatappaiah
Chittoor

T. K. Krishnaswamy Iyer
Chittoor

B. Bhimasingh
Bagri.

Chittoor

M. Govinda Pillai
Chittoor

R. Krishnaswamy Iyer
Chittoor

V. Ramanujam Pillai - P. V. Seshan
Chittoor

Chittoor

Chittoor

Chittoor

Subhadra Chetty
Chittoor

Chittoor

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Chittoor

Chittoor

Chittoor

(೨೯)

ಸನ್ 1925 ನೇ ಇಸ್ವಿ ಸೆಪ್ಟೆಂಬರ್ ತಾ 29 ಇವತ್ತಿನ ದಿವಸ ಬೆಳಿಗ್ಗೆ 7 ಗಂಟೆಗೆ ಸರಿಯಾಗಿ ದಾಂಡೇಲಿಯ ಕಛೇರಿಯಲ್ಲಿ ಕುಳಿತುಕೊಂಡಿದ್ದ ನಾನು ಕೆಲಸದವರು ಹಾಜರಾಗಿದ್ದರು. ಕೆಲಸ ಪ್ರಾರಂಭ ಮಾಡಿದೆನು. ಆಗ ಸುಮಾರು 8 ಗಂಟೆ ಸಮಯದಲ್ಲಿ ಕಾಳಿ ನದಿಯ ಪಶ್ಚಿಮ ಭಾಗದಲ್ಲಿ ಸುಮಾರು ಜನರು ಗುಂಪು ಗುಂಪಾಗಿ ಕೂಗಾಡುತ್ತಾ ಬರುವುದನ್ನು ಕಂಡೆನು. ಆಗ ನಾನು ಕಛೇರಿಯಿಂದ ಹೊರಗೆ ಬಂದು ಅವರನ್ನು ವಿಚಾರಿಸಿದೆನು.

ಹಾಗೆ ಕೂಗಿದ್ದವರಲ್ಲಿ ಮೈಕೆಲ್ ಮತ್ತು ಕಾಳಿ ಕೂಲಿ ಕೆಲಸದವರು ಇದ್ದರು. ಈ ದಿನ ಬೆಳಿಗ್ಗೆ ಸುಮಾರು 6 ಗಂಟೆಗೆ ಕಾಳಿ ನದಿಯಲ್ಲಿ ಸ್ನಾನ ಮಾಡಲು ಹೋದಾಗ ಮೈಕೆಲ್ ಎಂಬವನು ಕಾಳಿ ನದಿಯಲ್ಲಿ ಕೊಚ್ಚಿಕೊಂಡು ಹೋಗುತ್ತಿದ್ದನು. ಆಗ ಕಾಳಿ ಕೂಲಿ ಕೆಲಸದವರು ಅವನನ್ನು ಹಿಡಿದು ದಡಕ್ಕೆ ತಂದರು. ಆಗ ಅವನು ಸತ್ತು ಹೋಗಿದ್ದನು.

ಈ ಸಂಬಂಧ ಮೈಕೆಲ್ ಮತ್ತು ಕಾಳಿ ಕೂಲಿ ಕೆಲಸದವರು ತಾವೇ ಸಾಕಷ್ಟು ಸಾಕ್ಷಿಗಳನ್ನು ಇಟ್ಟುಕೊಂಡು ಸುಳ್ಳು ಸುಳ್ಳು ಕೇಸು ಹಾಕಿದ್ದಾರೆ. ಸದರಿ ಕೇಸು ಸುಳ್ಳು ಎಂದು ಮನವರಿಕೆ ಮಾಡಿಕೊಡಲಾಗಿದೆ.

I 1925 ನೇ ಇಸ್ವಿ ಸೆಪ್ಟೆಂಬರ್ 10 ನೇ ತಾರೀಖಿನಂದು ನಾನು ದಾಂಡೇಲಿಯ ಕಛೇರಿಯಲ್ಲಿ ಕುಳಿತುಕೊಂಡಿದ್ದೆ. ಆಗ ಸುಮಾರು ಬೆಳಿಗ್ಗೆ 8 ಗಂಟೆ ಸಮಯದಲ್ಲಿ ಮೈಕೆಲ್ ಮತ್ತು ಕಾಳಿ ಕೂಲಿ ಕೆಲಸದವರು ಕಾಳಿ ನದಿಯ ಪಶ್ಚಿಮ ಭಾಗದಲ್ಲಿ ಗುಂಪು ಗುಂಪಾಗಿ ಕೂಗಾಡುತ್ತಾ ಬರುವುದನ್ನು ಕಂಡೆನು. ಆಗ ನಾನು ಕಛೇರಿಯಿಂದ ಹೊರಗೆ ಬಂದು ಅವರನ್ನು ವಿಚಾರಿಸಿದೆನು. ಆಗ ಅವರಲ್ಲಿ ಮೈಕೆಲ್ ಎಂಬವನು ಕಾಳಿ ನದಿಯಲ್ಲಿ ಕೊಚ್ಚಿಕೊಂಡು ಹೋಗುತ್ತಿದ್ದನು. ಆಗ ಕಾಳಿ ಕೂಲಿ ಕೆಲಸದವರು ಅವನನ್ನು ಹಿಡಿದು ದಡಕ್ಕೆ ತಂದರು. ಆಗ ಅವನು ಸತ್ತು ಹೋಗಿದ್ದನು.

II ಸುಳ್ಳು ಕೇಸು ಹಾಕಿದ್ದಾರೆ. ಅಂತಾ ಅಲ್ಲಗಳೆದಿದ್ದಾರೆ. ಕೆಲವು ಸಾಕ್ಷಿಗಳನ್ನು ಹೇಳಿಸಿದ್ದಾರೆ. ಸದರಿ ಸಾಕ್ಷಿಗಳು ಸಹ ಸುಳ್ಳು ಸಾಕ್ಷಿಗಳನ್ನು ಹೇಳಿದ್ದಾರೆ. ಸುಳ್ಳು ಸಾಕ್ಷಿಗಳನ್ನು ಹೇಳಿದ್ದಾರೆ.

III:

IV:

B. Venkatesh Murthy

ನಾನು ಬಾಲ್ಯದಲ್ಲಿ ಬಹಳ ಚೆನ್ನಾಗಿ ಓದುತ್ತಿದ್ದೆ. ಆದರೆ ಈಗ ಓದಲು ಆಸಕ್ತಿ ಇಲ್ಲ. ಏಕೆಂದರೆ ಓದಿದರೂ ಕೆಲಸ ಸಿಗುವುದಿಲ್ಲ. ಕೆಲಸ ಸಿಕ್ಕಿದರೂ ಸಂಬಳ ಕಡಿಮೆ. ಸಂಬಳ ಕಡಿಮೆ ಇದ್ದರೂ ಕೆಲಸ ಮಾಡಲು ಸಿದ್ಧ. ಆದರೆ ಕೆಲಸ ಸಿಗಬೇಕಲ್ಲ. ಕೆಲಸ ಸಿಕ್ಕಿದರೂ ಕೆಲಸದ ಒತ್ತಡ ಹೆಚ್ಚು. ಒತ್ತಡ ಹೆಚ್ಚಾದರೂ ಸಂಬಳ ಹೆಚ್ಚಿಲ್ಲ. ಸಂಬಳ ಹೆಚ್ಚಿದ್ದರೂ ಕೆಲಸ ಮಾಡಲು ಸಮಯವಿಲ್ಲ. ಸಮಯವಿದ್ದರೂ ಕೆಲಸ ಮಾಡಲು ಮನಸ್ಸಿಲ್ಲ. ಮನಸ್ಸಿದ್ದರೂ ಕೆಲಸ ಮಾಡಲು ಆರೋಗ್ಯವಿಲ್ಲ. ಆರೋಗ್ಯವಿದ್ದರೂ ಕೆಲಸ ಮಾಡಲು ಇಷ್ಟವಿಲ್ಲ. ಇಷ್ಟವ

(1)

(2)

(3)

(4)

Appointment of Sathanikya Bhatta as Mukhtar. 1870-71

The Deputy Commissioner
Kolar District
Kolar

Respected Sir,

I humbly request to state that His Holiness Sri Bharathi Swamy of Sringeri who has made his abode in Vidyaranyapura is a young man of high culture and in time Sannyasi is the proper person for the vacant Avani Mahasansthana.

His Holiness is here at present with Mr. C. Ramachandra Rao Deputy Assistant who knows his Holiness personally well. His Holiness satisfies all the present needs of a Mahasansthana. An examination may be made

If this arrangement is not approved a person of this for the many

(1) A Samavitra Brahmin chari

(2) He must be of first-rate intellect and must have had fairly good training in the Sanskrit Language

(3) He must be capable of understanding the nature of the investiture and the full consequences of the new status.

(4) He must be capable of giving his Consent and must give his unqualified Consent.

(5) His ancestors both paternal and maternal must have lived pure lives free from moral or Spiritual Blemishes.

(6) The boy himself must have an exemplary character.

(7) If his parents are alive their Consent is necessary.

(8) The boy must be of Sound physique.

~~(9)~~ If time is necessary to prepare a Boy or a young man of this description the election must be postponed - I beg to remain

Respectfully yours

Your most obedient Servant

Vikantayer

Dr. Law

Law Lawn

Dated 1/11/25

a also a paid teacher 'Brihmara Acharyakal', [illegible]
behaved under the Centres and such dismissed for
he honour and responsibility of the Holy Order.

Moved by r. . . Venkatrowdah.

Seconded by r. D. [illegible] er.

Unanimously.

[illegible] the [illegible] to [illegible]
solutions to :-

[illegible]

K Nagagopalkar

Abstract of a letter appearing in the Hindu Swarajya of Madras. The Correspondent is Srivatsa. V. Sowdara Sarma. No. 27

The grandeur of Yoga

Its strength & weakness or effects & disadvantages.

The discription of a great man

Among the several arts of India, a few have worn out and others have faded and disappeared. Whatever may be the reasons therefor, it should not be forgotten that rank materialism is one of them. The author of Gita has said that all-powerful time is also one of the causes for this. Among these arts yogam is the unparralelled antidote for materialism. yogam means the Control of breath and the Consequent attainment of the supreme being Atma. yogam, one of the six Sasanas, having in Common with others suffered, has yet a distinguishing feature of its own, because even in the beginning it has the power of giving unattainable fruits. Anima the smallest of creations among Siddis & girima, mahima, Laghima, Prapti, Prakamyam, Easattivam & Vasitthvam are attained by it. In foreign Countries, this is

[illegible]

as mesmerism & hypnotism to a certain extent. Kandayoga — Hands, legs and body rotated — was reported to have been exhibited by a great man in the Legislature's Swarajya. Yogam in its more astonishing aspects might not be known in the world. Atma is intended for the benefit of the world. In order to make the body attached to it holy, Pranayama — Control of the inhalation & exhilation of the breath — is prescribed in the many Dharma sastras. Those who do not regularly get rid of the excreta & urine are weak Pranayama is prescribed for feverish & ailing persons twice a day. Even living men as Sri Rama were observing its practice.

The liberal man

If person or two have not [illegible] wanting to uphold Yogam even in these days of decay. In the Mysore State, is the Avani mutt founded by Vidyaranya, renowned minister & Vedantist. owing to some unknown [illegible] the present ruling princes of Vidyaranya's in Yogam have given preference to the new famous Sringeri Mutt — a branch of Kanchi mutt. Brahma Vidyananda Swami, the young Swami, of Sankara Pitha, who is blessed the well regulated of the late Swamigal of Avani mutt to succeed, is a yoga expert. Blessed with health — a worldly requisite — he is enjoying the bliss of Atma — a requisite for the other world.

20 / 9 /

Though he does not practice Bowddya Siddhi, he cures all diseases which are not chronic (by predestination) Having had the present day education, and having been long in a good appointment and having discarded all through Vairaggyam or Knowledge of these being ~~eff~~ ephemaral, he has been able present day to interpret Yoga to suit the requirement of the orthodox and others in the light of his personal experience. To those interested in the Cultivation of Yoga, this great man is the most apt preceptor. It is a sad misfortune of India that this great Yogi who has discarded all desires is not willing to accept the Kanni mutt seat.

our prayer

Because this great man is from the Tamil District, many in Colombo with the mutt authorities are about to choose some other for the seat. There is Nothing surprising in such a great man being diffident about his freedom of action should he accept the seat. But such a great Scholar and Yogi should preside over this mutt designed after the heart of Adi Sankara and [illegible] the funds thereof through

Should try to induce the Swami to accept
the Avaniputh ~~pitam~~ pitam - This with
benefit not only his State, but the whole
of India

NSM
2.4.26